THE BOOK OF THE DISCIPLINE (VINAYA-PIṬAKA)

VOLUME VI (PARIVĀRA)

Translated by

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CONTENTS

TRANSLATOR'S INTRODUCTION

In 1883 the firm of Williams & Norgate (as it was then called) published the fifth volume of the *Vinaya-piṭakaṁ* in the Pali language edited by Hermann Oldenberg. This was the concluding volume of his fine and careful edition of the whole of the *Vinaya*. It is devoted almost exclusively to Parivāra, a work which, so far as I know, has not been translated into English before now. I have undertaken the task for the sake of completing my translation of the *Vinaya*, called *The Book of the Discipline*, the first five volumes of which were published between 1938 and 1952 in the Sacred Books of the Buddhists.

It would be possible, I think, to fathom the Parivāra without access to either the Suttavibhaṅga or the Khandhakas—and indeed I believe that in some Buddhist countries the monastic disciple has to learn it before he studies these other parts. To follow it is another matter. To do so, the relevant portions of the Suttavibhaṅga and the Khandhakas should be at hand. Throughout this translation, therefore, I have been at pains to supply all references possible to these two major parts of *Vin.* These references are to Oldenberg's *Vinayapiṭakaṁ*, vols. i–iv, and to my *Book of the Discipline*, vols. i–v. Here, as has been most kindly said, notes may " be found copiously ".[1] They have not been repeated in this final volume.

The meaning of the word Parivāra presents difficulties as do the nature and purpose of the work. Basically, *pari-* means all round, surrounding; and *vāra* is time, opportunity; the Sanskrit lexicons also give, for *vāra*, " anything which covers or surrounds, a cover ; a multitude, quantity " and " a cover, covering, surroundings . . . ". The idea that the Parivāra surrounds, encircles or encompasses thus presents itself, the core of its interest being the material of the Suttavibhaṅgas and the Khandhakas ; it is these that it is concerned with and encompasses.

Apart from those few passages which, in the impressive Chapter VI of the Parivāra, the Ekuttaraka, have more in

[1] *Kkvt.*, Intr. p. vi.

common with *Ang.*[1] than with *Vin.*, the Parivāra adheres most remarkably closely to *Vin.* material. It covers the various matters dealt with in the Khandhakas no less than in the *sikkhāpadā*, or disciplinary rules of training to be found in the Suttavibhaṅgas, and follows the words used in them, as well as those in the various narratives leading to their formulation and those in the Old Commentary's explanations of the terms used. It also follows the recognized order of the *sikkhāpadā* with precision. Apparently omitting nothing helpful, necessary or essential to a mastery of *Vinaya*, it " covers " the Discipline by encompassing it, going all round it and all through it, discarding matters of less consequence in the process, and coming down to the bare rock, the dry bones. Yet, even without a single story and without any human seasoning or hint of contemporary manners and customs, how far from dry is this bony skeleton that so carefully displays the structure of *Vinaya* which, as the *āyu* of the Buddha's *sāsana*,[2] is its life-giver and source of vitality.

References to the Buddha are likewise very scarce. The opening Chapters of the two Parivāra Vibhaṅgas begin with the words, repeated for every *sikkhāpada*, " By the Lord who knows and sees, arahant, Perfect Buddha . . . ". Otherwise, except for one or two formal allusions to Him (such as " Angīrasa the Sakyan Sage " and " Kinsman of the Sun ", or the more unusual epithets *anantadassin* and *vivekadassin* on text p. 97), we hardly meet with more than conventional references to Him. For example, in His recorded conversations with Upāli there is the statement that 294 rules were made at Sāvatthī by the famed Gotama (VIII.1, ver. 27), and in the one and only citation of words Parivāra ascribes to Him,[3] but not yet traced in full, He is called Bhagavā. He had indeed almost ceased to be or had not begun to be the central figure.[4] Clearly the Parivāra, which is very likely a manual for students and instructors, centres not on persons, but on monastic disciplinary and legislative affairs drawn from the Vibhaṅgas and Khandhakas. It is made clear at Parivāra I.1 and II.1 that the authoritative pronouncements on these affairs that

[1] See quotation from *A*. at text p. 118 f.
[2] *VA*. 13, *DA*. 11.
[3] Text p. 107.
[4] Cf. *BD*. i, Intr. p. xvi.

had been ascribed to the Buddha, and to the Buddha only, are simply being repeated here. The delivery of some Discourses in the Suttapiṭaka is assigned to this disciple or that, whether or not it finally received the Buddha's commendation. But not the *Vinaya.* No disciple is recorded to have furnished or imparted any surviving *sikkhāpada* or other (Khandhaka) material. The laying down and the regulating of the whole of the discipline for monastic disciples emerges as the work and as the word of the Buddha alone.[1] But Parivāra in its existent form lays no claim to being Buddhavacana, however much this is its basis. As the Niddesa, a commentarial work, has crept into the Pali Canon, so Parivāra has become included in it and ranks as part of it.

There is nothing to say that Parivāra was compiled before the rest of the *Vinaya-piṭaka.* Indeed, such evidence as there is seems to point in the contrary direction. In their Introduction to *Vinaya Texts,* vol. i, p. xxiii–xxiv, Rhys Davids and Oldenberg say " The reader will notice that in the foregoing discussion no mention is made of the Fifth Book in the present division of the Vinaya-piṭaka—the Parivāra-pāṭha. The reason is that this work, an abstract of the other parts of the Vinaya, is in fact a very much later compilation, and probably the work of a Ceylonese Thera ".[2] They then draw attention to the stanzas at the end of Parivāra in which his name is given as Dīpa. It seems to me that the only way in which it can be truly regarded as an " abstract " of these other parts is that they are its source and its subject-matter, so huge that part of its purpose is to reduce them to manageable proportions. Though it has one or two points of its own to add, chiefly in the way of emphasis, and employs a relatively few number of words not found in them,[3] one of Parivāra's chief methods in thus reducing *Vin.* would appear to be by drawing up categories and classifications, and bringing forward matters that, though occurring in these other parts, still might remain somewhat hidden and be overlooked simply because they are not organized and collected there. It must have seemed important to the

[1] Ibid.
[2] Followed by Winternitz, *Hist. Ind. Lit.*, vol. ii, p. 33.
[3] See below, Intr. p. xiv.

Parivāra compiler to gather all these matters together so as to give them the full weight due to them.

In his invaluable Dictionary of Pali Proper Names,[1] Dr. G. P. Malalasekera makes the interesting conjecture that "perhaps the Parivārā correspond to the mātikā of the Abhidhamma and were enlarged later". I take this to mean that an outline Parivāra, one consisting of "headings", preceded the other parts of the *Vinaya,* that these other parts were elaborated from this guide which then itself, some time later, became expanded and more fully treated. On the other hand, it is possible that, because of the *Vinaya*'s vast proportions and immense importance, it was found advisable to add, not before but after it had been compiled, some kind of summary of matter that had been pulled out of *Vinaya* itself, and to arrange various of its salient and other features in an orderly manner so as to preclude any danger of their eclipse or oblivion owing to the mere fact that some of them are widely scattered or not worked out in detail in these other parts of *Vinaya.*

Frauwallner speaks of the Parivāra as an appendix, comparable to the Ekottara in the Vinaya of the Dharmaguptaka, that is it is attached to the two parts of which *Vinaya* consists: the Suttavibhaṅga and the Khandhakas.[2] In calling it also "a collection of addenda" [3] he indicates that in his opinion it was later in date than the other parts.

Lamotte, too, regards Parivāra as "an appendix in sixteen sections and nineteen chapters",[4] and E. J. Thomas as "a supplement containing summaries and classifications of the rules".[5]

I have also seen Parivāra called "a digest of the entire Vinaya Piṭaka", setting forth the method of teaching *Vinaya.* Indeed, to provide a manual for instructors and students may well have been a reason for its compilation.

In its short Envoi Parivāra says some interesting things

[1] Originally published by the Indian Texts Series, 2 vols., 1937, 1938, and reprinted by the Pali Text Society, 1960.

[2] *The Earliest Vinaya* . . . Serie orientale Roma, VIII, Rome 1956, p. 46.

[3] Ibid., p. 184.

[4] *Hist. du Bouddhisme indien,* Louvain, 1958, p. 184.

[5] *Hist. of Buddhist Thought,* London, 1933, p. 267.

about itself: it is a cutter off of doubt, through its medium the True Dhamma and Discipline shine forth. Further, Parivāra means all that was said as to subject-matter (*vatthu*), and as to meaning by meaning in the True Dhamma (or, the true rule, also *dhamma*), and as to rule by rule in what was laid down. Then, rather begging the question of the meaning of the word Parivāra in this context, the Envoi declares that "it encompasses (*parivāresi*) the Dispensation as the ocean (encompasses, surrounds) India", thus suggesting that its compiler regarded it as an "encompasser".

It does not appear that the *Vinaya* of any other sect or school had a Parivāra, at least not anything on the lines of the Pali Parivāra or anything that has come to light yet. This lends considerable weight to the prudence of regarding the Pali Parivāra as an appendix to a finished work rather than as a mātikā if this be taken as the matrix from which the rest of the *Vinaya* sprang, and thus might have been common to more than one sect.

Even so, whether as an abstract, a mātikā (or original table of contents), a list of headings not yet filled out, a mere aide-mémoire, whether as an epitome or digest, or whether as a very useful supplement or appendix, the Parivāra is not short; nor is it entirely unrepetitive: though it is businesslike, thorough, and relatively concise, still it remains lengthy. The *Vinaya* in fact cannot be reduced to a brief statement nor compressed into a small compass. But it can be illuminated, as Parivāra shows, by a pin-pointing, a bringing to the fore, an unearthing of all necessary and important material from the multitudinous regulations governing the conduct both of a Saṁgha and of an individual monk or nun, and then by arranging in categories and lists these scattered *Vinaya* matters that monks should neither overlook nor forget, but keep constantly in the forefront of their minds. Moreover, once these classifications have been made, and expertly made, the true range of the *Vinaya* becomes more manifest, its structure, objects and apparatus more explicit and intelligible with the result that these clear and strong guide-lines to the contents of *Vin.* may benefit teachers and pupils alike. It must not be supposed, however, that Parivāra is a commentary in the sense

that it rewords and explains. It does neither. Rather it restates by means of the categories and lists I have just referred to.

The name of the place where Parivāra was compiled is left completely vague. It is thought that Dīpa (or Dīpanāma) who has been assumed to be the compiler was a Thera of Ceylon. But this is not said in the Envoi where, though his name occurs, he is merely spoken of as having had the work written, *likhāpesi*. Therefore we can form as little idea of the real compiler as we can of the provenance, whether Ceylon or India or elsewhere, of the work.

In the absence of any discussion of a reliable date to which Parivāra could be assigned, which would take us too far afield and probably not be profitable, one or two references to this problem may be cited. Winternitz is of the opinion that Parivāra probably dates from the same time as the Abhidhammapiṭaka.[1] B. M. Barua, *Inscriptions of Asoka*, Part II, pp. 235–6, is cited by Dr. W. Rāhula [2] as saying " the tradition thereof (i.e. the propagation of Buddhism in the Island of Tāmraparṇi) is embodied even in a Pali canonical work, the Parivārapāṭha, which was compiled in about the beginning of the Christian era ". The same tradition also occurs in other Pali works,[3] but as these are not canonical the question arises whether Parivāra belongs to them, at least in respect of this material, rather than to the Canon itself.

The use of the word *likhati* twice in the Parivāra might also be considered. I have referred to the form *likhāpesi*, found in the Envoi.[4] Then, at the end of the Mahāvibhaṅga I. 8, it is said " These eight Chapters (i.e. the ones just finished) have been written down for the way of study ".[5] If Parivāra really relied on writing as its medium of expression, this almost automatically makes it later in date than much of the rest of the Canon which was handed down orally for some hundreds of years.

[1] *Hist. Indian Lit.*, vol. II, p. 33.
[2] *Hist. of Buddhism in Ceylon*, Colombo, 1956, p. 10, n.
[3] See below, p. xxxiv.
[4] Above.
[5] Text p. 48, *ime aṭṭhā vārā sajjhāyamaggena likhitā*. On " writing " see *Vin. Texts*, i, Intr. p. xxxii f.

In its present form Parivāra consists of nineteen Chapters or Sections. At least two Commentaries, however, speak of sixteen Parivārā,[1] a discrepancy which merits attention. At the end of Ch. XIV the words *Parivāraṁ niṭṭhitaṁ* occur, and this is where the Parivāra may have ended originally, Chapters XV to XIX being later additions. If we regard Ch. IV in Oldenberg's edition as two Chapters instead of one : Anantara-peyyāla and Samathabheda, and if we likewise regard Ch. VII as two Chapters instead of one : Uposathādivissajjanā and Atthavasapakaraṇa, we get the sixteen Parivārā spoken of in the Commentaries.

In Ch. IV each division has its own *uddāna* which seems a fairly good reason for thinking that originally they formed two Chapters. Moreover, each appears to be given an entry in the *uddāna* to what, at text p. 143, is called the Mahāvagga which means all the Parivāra material that has been dealt with up to this point. These two sections of Ch. IV, however, are by no means disparate. The second one, Samathabheda, could be regarded, not ineptly, as a kind of explanatory appendix to the first Section, clearing up definitions that, had they been dealt with in the course of this first Section, might have been so long, that though pertinent, they would prove confusing to the main run of the argument ; and so they were assembled in their own particular Section of " cycles ".

The two divisions in Ch. VII present a different type of case. They are both short divisions, the subject-matter of which has nothing in common. Neither of them concludes with an *uddāna*. The first of these divisions is unnamed in the text : there is no name followed by the word *niṭṭhita*, concluded. Oldenberg may have taken the title by which he heads this Section from *VA*. 1346. The second division, however, ends with the words *Atthavasapakaraṇaṁ niṭṭhitaṁ*, thus excluding the first division. Yet this division appears to be mentioned in the *uddāna* to the whole of the Parivāra's Mahāvagga which follows and concludes this Ch. VII. Here called *pavāraṇā*, the second subject about which questions are asked in the first division of Ch. VII, it is placed between the Ekuttaraka (Ch. VI) and the Atthavasika, the second division of Ch. VII. Thus *pavāraṇā* and

[1] *VA*. 18, *DA*. 17.

atthavasika are brought into the mnemonic verse as two topics and not as one. It would further appear that as the Commentary on the first division of this Ch. VII ends by saying *uposathādi-vissajjanavaṇṇanā niṭṭhitā* (*VA*. 1346) it must have regarded this division as having an existence separate from and independent of the second division to which it gives no name.

Moreover the Pentads (Ch. VI.5) are long enough to make the Upāli-Pentads (Ch. XV and therefore in what I tentatively look on as later and additional matter) seem slightly superfluous, as is perhaps Ch. XVI, Samuṭṭhāna, considering that Ch. III and also Chs. I and II have dealt thoroughly with the origins of offences already.

Indeed, from Chs. XV to XIX, with the exception of Ch. XVIII which is *sui generis*, one might suppose that someone other than the original compiler wanted to show that he too could gather together matter that, so long as it remained scattered throughout the Vibhaṅgas and Khandhakas, might not sufficiently impress the disciple. But there was little more to say and, again excepting Ch. XVIII, these last five Chapters seem rather too inadequate to make any new contribution of value.

The Parivāra contains a number of words, and a few sentiments, not, I think, found in the other parts of the *Vinaya*. I have collected some of them here, and I put them forward subject to correction, as in an immense and not adequately indexed work as is the *Vinaya-piṭaka*, it is impossible to find, let alone remember, all its single words and phrases.

p. 1, etc.[1] *anuppannapaññatti*, a laying down (of an amendment to a rule) that has not come to be or has not occurred yet. This would appear to leave the door open for dealing with future situations. But even if these arose, they could not be legislated for now because the *Vinaya* is " closed " ; no more can be added to it.

p. 92. The phrase *cha sāraṇīyā dhammā*, the six things to be remembered, belongs to other canonical works ; in *Vinaya* the six things are given but without a title.

[1] These page-numbers refer to the text.

p. 115. *adhiccāpattika abhiṇhāpattika*, apparently peculiar to this passage and *M*. i, 442 ff.
p. 115. *athullavajjā āpatti* ; see *Vin*. ii, 87 *thūlavajjaṁ āpattiṁ*.
p. 118. Four kinds of salts : *jātima kārima romaka pakkhālaka*. In the Romakajātaka (No. 277, ver. 79) where the word *romaka* occurs, it does not appear to refer to a salt and probably means "feathered" of a bird, in spite of *JāA*. ii, 383.[1]
p. 122. *apakatatta*. At e.g. *Vin*. ii, 32, 204 there is *pakatatta bhikkhu*, regular ordained monk, as opposed to *bhikkhunī*, *sāmaṇera*, etc., but the word in the negative form does not appear to occur in the other parts of *Vin*.
p. 122. *āgāḷhāya ceteyya*, "may plan something hard"; expression apparently here only, but see *āgāḷha* at *A*. i, 283, and also, of *paṭipadā*, see *A*. i, 295, *Netti* 77, 95 ; "the practice of the hardened sensualist" (*GS*. i, 272). This is a more acceptable translation to me than "luxury" (*Guide* 108, 131).
p. 124–5. *pasutta* (asleep) *paṭibuddha* (awake). The former, not in *PED*., is perhaps peculiar to this passage. The latter is found at *Sn*. 807.
p. 125, 207. *acittaka* (unconscious) *sacittaka* (conscious) appear to occur only in *Vin*. v, and not in the other parts. See *CPD*. and *PTC*. which give *acittaka* as occurring only in later Pali literature.
p. 129, 130. The passage stating the five advantages and the five further advantages in brooms, *sammajjanī*, is unique, and nothing at all comparable is found in *Vin*. or *A*. or elsewhere as far as I know. It seems to be an innovation on the part of our compiler. On the other hand, at *Miln*. 2 f. there appear to be two advantages in brooms though they differ from those given here.
p. 158, ver. 3, p. 160 f., 163, 164. *anuvijjaka*, adjudicator, arbitrator in a legal question. Word here only in the Pali Canon.
p. 163, 166, 183. *saṁgāmāvacara bhikkhu*, "monk who is engaged in conflict." This seems to be a monk who is protesting against a legal question. Cf. *saṁgāmāvacara yodha*, a warrior engaged in battle, at *Miln*. 44 ; and *saṁgāmāvacara sūra* at *Jā*. ii, 94, also *Jā*. ii, 95 (ver. 61) ; and *yogāvacara*, one who is engaged in yoga at *Miln*. 33 ff., 38 f., 43. Apparently, except

[1] See below, p. 182.

for *Jā*. ii, 95, not a canonical word. In Parivāra the use is figurative.
p. 163. *kulapadesa*, family's standing; no entry in *PTC*.
p. 169. Two pairs of words: *pakkhavant ñātivant* and *appāgama appadhara*. It seems that none of these is canonical.
p. 183, 187. *diṭṭhāvikamma*, an explanation of one's views—in the Upāli-Pentads only and not in other parts of *Vin*., which these Pentads do not recapitulate with exactitude.
p. 183. *ussitamantin* (a grandiose speaker) *nissitajappin* (one who hankers after or yearns for support for his statements). Neither compound found in other parts of *Vin*.

The Parivāra now and again substitutes its own words for the Suttavibhaṅga words of corresponding passages. For example, text p. 37, 38, *pahāre pahāre* are not in Suttavibhaṅga *Exp*. 10, 11, where the Old Commentary, instead of using a kind of omnibus word such as is *pahāre*, specifies each of the actions that lead to *Exp*. Similarly, *payoge*, as in *Exp*. 18 (text p. 38) and other contexts seems to be another omnibus word. Again, in Nuns' *F.M*. 5, text p. 56, we get *āmisaṁ* for *khādaniyaṁ vā bhojaniyaṁ vā* of Nuns' Vibhaṅga (*Vin*. iv, 233). This seems to be another comprehensive word used for the sake of brevity.

In Section III, 3, however, four substitutions occur which cannot be for the sake of brevity, though they may be for the sake of metre, which is the medium this Section uses throughout. They are at:
(1) text p. 87, ver. 27, where *riñcanti* is absent from Suttavibhaṅga *sikkhāpada* itself (Monks' *Forf*. 17), though appearing in its introductory narrative.
(2) text p. 88, ver. 43, where Parivāra substitutes *seyyā* for *mañca* (Nuns' *Exp*. 31), and *tathā bahi* for *tiroraṭṭhe* (Nuns' *Exp*. 38); also text p. 89, ver. 55 where it substitutes *seyyā* for *sayana*.

At text p. 106 there is, among other abbreviations, the somewhat curious phrase *samukhāvinayaṁ kātūna mūlaṁ—la—*. This looks as if it refers either to the preceding or the succeeding matter in [5]. I have very tentatively translated it as "to make the root (or source, beginning) a verdict in the presence

of ", for such is the verdict under discussion here. *Kātūna* as a form of the infinitive of *karoti*, if that is indeed what it is, can be only of very rare occurrence. Geiger makes no reference to it.[1] Equally rare must be *kātuye* at *Thīg.* 418 [2]; cf. *marituye* at *Thīg.* 426, probably both Vedic infinitives. Pischel, *Thīg.* p. 212, does not agree with the reading or explanation at *ThīgA.* 268: *kiṁ sakkā kātuye ti kim mayā kātuṁ ayye sakkā*; he says " the correct reading is no doubt kātuye, as given in the text ". That a compiler should now and again use an unusual form of a verb does not mean that it was in common use during his life-time: any writer, to suit his purposes, may resort to a rare, ancient or obsolete word, but that does not make him belong to the times when that word was in current circulation.

I will now mention some of the points that seem to me worthy of note from among Parivāra's nineteen Chapters. This will serve also to give some rough idea of their contents.

Chapter I, Mahāvibhaṅga. The first Section is called " The Laying-Down Where ? ". Each rule in the Mahāvibhaṅga, given in the exact order in which it has been handed down in the corresponding Mahāvibhaṅga at *Vin.* iii, 1–266, iv, 1–207, is examined from a number of angles, important among these being the place where it was laid down. This, of course, may be regarded as history, and nothing new is to be learnt from it so long as the student knows the other relevant parts of *Vin.* It is not necessarily more important than the other angles, aspects or questions about the rules that are set down, as a kind of mātikā, at the very beginning of this Section. These are somewhat bare or condensed outlines of questions to be learnt—and of the answers then following—in any study of the *sikkhāpadā*; then more detail of each one may be filled in as one proceeds through them all from the first Defeat to the seventy-fifth Training. Though " Where, Concerning Whom, On what Subject ? " are traditional opening words in Commentaries, some of the other questions included here are less

[1] *Pali Lit. u. Sprache*, Strassburg, 1916.
[2] To which Professor A. K. Warder kindly drew my attention.

usual and less obvious. It is, for example, in this Section that we are made aware of the great importance the compiler attached to the number of origins, *āpattisamuṭṭhāna*, by which a monk can originate any of the offences legislated for in the Pātimokkha. There are six such origins, given at *Vin.* ii, 90. But it left to Parivāra to analyse them in relation to each offence and assert them so clearly that they gain a significance and precision that could not be gauged from the other parts of *Vin.* The material is there, but neither the emphasis nor the systematization. This is Parivāra's innovation, part of its contribution to learning and mastering *Vinaya.*

The second Section of the Mahāvibhaṅga's first Chapter is entitled " How many Offences ? ". Its main concern is the number and type of other offences a monk may fall into according to the circumstances attending his infringement of any one of the rules. These are repeated here in their entirety and again in their proper order. A useful example to consult occurs at text p. 37, the first offence of Expiation, where he may fall into as many as five different kinds of offence for telling a conscious lie in five different ways. On the other hand, he may fall only into the offence bearing the relevant group-name, e.g. as at *Forf.* 1, 2, 3. All this information is in the Suttavibhaṅga, often in the Old Commentary. But it is buried there and not co-ordinated by means of being assembled.

Chapter II, Bhikkhunīvibhaṅga. The method of presenting the Nuns' Vibhaṅga is a very exact copy of that of presenting the Monks' Vibhaṅga, or Mahāvibhaṅga as it is called.

Chapter III, Samuṭṭhānass' uddāna. This Chapter, like X, XVII, XVIII, is entirely in metre. It demonstrates the importance attached by the compiler to the origins of offences. In the short Introduction the point is made (ver. 6–8) that he who desires (to know) the rule, *dhamma,* must train in Parivāra which, as a strand in the Thread (of the Teaching), fastens the garlands of both of the Vibhaṅgas, the Khandhakas and the Mātikās. It is thus a guide to the whole of the rest of *Vin.,* and has a practical bearing on the stability of True Dhamma. For this will endure only as long as *Vinaya* endures. So does

Vinaya's horizon become all the wider for the integral part it plays in the entirety of the Buddha's Teaching.

This Chapter then goes on to a systematic classification, under thirteen headings or in thirteen divisions or groups all of which in effect are names of offences, of every offence in the two Vibhaṅgas including the Sekhiyas that originate from the same combination of the six origins of offences according to the various permutations and combinations of the origins of these offences from the three doors of body, speech and thought. No doubt the presumption is that when a student is trying to master *Vinaya*, he will not only want to know, he will also want to see almost at a glance as it were which of these three parts of a person is involved and in what permutation by his offending against any *Vinaya* rule. Though the origin may be dual as for example in Sheep's Wool Origin and in Dhamma-line-by-line Origin, the nature of the duality is different ; this necessitates the meticulous attribution of the offences to the group to which, by the origination of them, they belong. In each of these classified groups the number of the offences included is stated, except in the third group, the Go-between Origin ; here there appear to be 49 items. Such origins as are impossible are also given.

It is remarkable that, with one exception,[1] the compiler has been able to keep the *sikkhāpadā* in their proper consecutive order throughout each of these thirteen classifications of origins of offences into which he arranges them. And it is a great feat that, always in metre, he has given for practically every offence one, but not more than one, key-word from the *sikkhāpadā*, so that the student of Parivāra may recognize the one being referred to. I give my findings in the footnotes to this Chapter. Four times only has the compiler used substitutes for the words of the *sikkhāpadā*.[2]

Chapter IV consists of two main sections: the Anantara-peyyāla and the Samathabheda. Each begins with a kind of mātikā put in the form of questions ; the different answers to them are then worked out at some length. The paragraphs are

[1] Text p. 87, ver. 30. [2] See above, p. xvi.

numbered straight on in Oldenberg's edition through 1–6 in Section I, and 7–22 in Section II. There is a link between these Sections in that the former is mainly occupied with offences, their origins and the four kinds of legal questions they raise, and the latter with the settling or deciding of these same legal questions. Section I has its own *uddāna* which is quite distinct from the *uddāna* at the end of Section II. In Section II the compiler displays a kind of tour de force in the extremely thorough attention he lavishes on the " cycles ", *cakka*, that he presents. And he presents every possible one that is to his point. Each is analysed down to the minutest detail. Apart from the one abbreviation he allows himself,[1] nothing is left to the imagination or to common sense ; nothing is abbreviated in any such way as being called " the others ", " the rest " or " the remainder ". On the contrary, the names of the four legal questions and the seven methods of deciding them are repeated time and time again thus driving home the relation of any of the latter to any of the former, and incidentally providing a fine mental discipline for the student. The Commentary to this Section, which hardly exists, declares it is perfectly clear to the end.

Chapter V, Khandhakapucchā. The aid of the *Comy.* is imperative for a right grasp of the contents of this very short Chapter. It appears to ask how many offences there are in each of the ten Khandhakas of the *MV.* and the twelve of the *CV.* But, in fact, as becomes evident from the *Comy.*, it is not inquiring about actual numbers of offences, but about the numbers of types of offence each Khandhaka contains.[2] The total of these types for any one Khandhaka, none of them named in Parivāra text itself, comes to no more than three : grave, Expiation, wrong-doing. Some Khandhakas contain more than one offence belonging to these three types. The point, however, is not to reckon these individually—or the answers might well not tally with those Parivāra gives—but by the class to which they belong. It need not, I think, be

[1] See above, p. xvi. The other abbreviations shown by omission marks in Section II are, I think, Oldenberg's.
[2] As in Ch. XVII.

presumed that this Chapter was meant to be a puzzle or a pitfall for an unwary student, though this is not an impossibility. Rather, I would incline to the opinion that the compiler thought now that he had reviewed the Vibhaṅgas he would give some definite attention to the Khandhakas. It had become their turn—though never are they kept separate from the Vibhaṅgas in tidy isolated compartments—and owing to their diffuse nature as much as to the general plan of Parivāra, questions on the number of offences were not only as good a starting point as any, but were almost the regulation one. Today the mystery of this brief Chapter can be unlocked only with the help of the *Comy.* It would be interesting to know if the early students of Parivāra had to secure this also—and not here only—or whether they had some other key, perhaps the traditional knowledge of their teachers, to give them the right interpretations.

Chapter VI, Ekuttaraka. This is dominated throughout by a method without parallel in other parts of *Vin.* It is more in line with *A.*, even too with the Saṅgīti and Dasuttara Suttantas, and such other Pali works as are arranged on a " higher by one " plan, e.g. *Pug.* and the last part, the Saṁkhyāsarūpaṁ, of *Miln-ṭ.*[1] But *Pug.* is concerned only with the qualities of individuals, and *Miln-ṭ.* only with items occurring in *Miln.* Apart from the method, Parivāra Ch. VI is far from being a copy of any of these works. In common with them it collects an enormous range of topics, qualities and attributes of no matter what kind of person or object or situation. But the difference is that here the *Vin.* is the supreme foundation, the *fons et origo*, and the whole of the orbit from which this compendious compilation radiates and which it encompasses. *Vin.* is its source, its centre and its field. Even those items which cannot be traced to *Vin.* itself have all the same been carefully chosen for their *Vinaya* flavour. For example, in the Pentads [2] though the five perils for one of unpleasing and the five advantages for one of pleasing actions can be traced to *A.* but not to *Vin.*, the explanation of these actions is as appropriate

[1] *Miln-ṭ.* p. 61 ff. [2] Text p. 132.

to *Vin.* as to any other part of the Pali Canon. The same could be said of the five pairs of foolish or ignorant men and the five pairs of wise men,[1] or of the pairs of individuals in whom the cankers either increase or do not [2] (*A.* i, 84–86). Even *A*'s three things that are hidden or unveiled [3] have a *Vin.* bearing as do also several of the items listed in the short section of the Nonads. Here, for example, the nine occasions for or bases of ill-will and the nine ways of averting it can be found in *D.* and *A.* but not in *Vin.* Yet they are not at all alien to it in sentiment since a monk should be able to rise above this defilement of the mind, this hindrance.

Such departures from *Vin.* sources though not from *Vin.* sentiment are, however, in a Chapter of this great length comparatively very infrequent. The underlying motive must have been to provide the student of *Vinaya* with a graduated list, largely of such *Vinaya* topics as offences and legal questions, on the analogy of the graduated lists for students of Dhamma. It was a brilliant conception, brilliantly carried out. But some features raise problems.

For example, practically every one of the eleven groups includes its own appropriate number of legally valid and legally invalid suspensions of the Pātimokkha. So that, unless one waits for the Decads or already knows from some other source that there are ten, one might be misled into thinking there were only one, two or three and so on. One might conclude from this that part of the method was to grade the same item in group after group within the more general gradation, perhaps to keep everything before the student's memory. The fear of forgetting must have been very real in a world where the spoken word was perhaps still the main medium of teaching and learning rather than the book written on palm-leaves.[4]

There is too the puzzle of another kind of repetition. Constantly, say a dyad or a triad is given, such as " Two probations " [5] or " Two mānattas ".[5] This is followed immediately by the words " And two further " (probations or mānattas)—all of them being specified and named. And then, in the

[1] Text p. 118. [2] Text p. 118–119. [3] Text p. 120–121.
[4] See above, p. xii, for Parivāra's two references to writing.
[5] Text p. 118.

Tetrads [1] each of these two sets of two is grouped together to form one set of fours. In addition, but lacking the last member, the first three members appear in the Triads.[2] This same feature is found again, e.g. in the Dyads and Pentads. In the former [3] three dyads occur successively equalling six types of persons who must not be ordained. But in the Pentads [4] the last of these six persons is omitted. More examples could be given, such as the five offences [5] and the six offences [6] involving cutting down, or the six [6] and the seven [7] proper courses. Only the numbers are stated; the *Comy.* gives the clue to the offences they denote. Or again, "ten boons" [8] and "eleven boons" [9] were asked for. The *Comy.* specifies them but not the text, and takes the eleventh boon as the one Mahāpajāpatī requested. This was the only one the Buddha did not consent to. He granted all the others, eight of them to Visākhā, the famous lay woman supporter of both the Orders, which by that time must have been well established.

There is too the rather curious and apparently casual inclusion in the Dyads [10] of two salts, two further and two further and two further salts, making eight in all. These are not repeated either in the Tetrads or the Octets. Four of these salts do not seem to recur anywhere else in the Pali Canon. The four that this does mention, *sāmudda* and *kāḷaloṇa*, *sindhava* and *ubbhida*, at *MV.* vi, 8, are four of the five salts allowed as medicines, a salt called *bila* being the fifth. This being so, and without more evidence, it is clearly not safe to argue that whenever salts are mentioned it is always pair by pair. These five salts are not among the Pentads, possibly for the reason that *MV.* vi, 8 also makes allowable "whatever other salts there are that are medicines" if they serve neither as solid nor as soft foods. For this last clause would prevent a close fit, hence, as a pentad, finality and completeness would be lacking. The same reasoning could be applied to some of the other groups of five things allowed as medicines (*MV.* vi, 1 ff.). But with, for example, the five tallows it is different, for at *MV.* vi, 2 this clause is

[1] Text p. 126.
[2] Text p. 121.
[3] Text p. 117 (towards top).
[4] Text p. 129.
[5] Text p. 128.
[6] Text p. 133.
[7] Text p. 134.
[8] Text p. 139.
[9] Text p. 140.
[10] Text p. 118.

not appended. Thus because five tallows only are recognized they can appear in the Pentads.[1]

Another sort of problem arises with the Tetrads: "four reprovings" are given twice.[2] They are not placed beside one another and they differ in kind. Why does the compiler here depart from his usual custom of saying "and a further" two or four or whatever the number may be? I doubt whether either of these two tetrads, as such, can be found in the other parts of *Vin.*

Again, a longish passage in the Pentads[3] is repeated word for word in the Decads,[4] and indeed several times a decad has appeared already as two pentads. This may be good for the memory, but a simple count of the Ekuttaraka items without looking for repetitions and duplications would result in quite a wrong total.

Then there is the occasion when two clauses taken from the Nuns' Vibhaṅga differ from that Vibhaṅga in that there a nun of twelve years' standing is in question, while here, in Parivāra, she has to be only of ten years' standing.[5] This may be due to an inadvertent following of the corresponding clauses about the monks who are rightly spoken of as having to be of ten years' standing; or it may be deliberate so as to give the nuns a place in the Decads of the Ekuttaraka. But neither aberration nor deviation is characteristic of the compiler.

In these few random notes on a Chapter that would bear a good deal of examination I have aimed at bringing forward only some of the points I think deserve investigation. In conclusion it must be remarked that the Eightfold Way is absent from the Octets, as I believe it is also from the Octets of *Ang.*[6] The nearest approach to it appears to come under the headings "ten wrongnesses" and "ten rightnesses" in the Decads.[7] These are not expanded in the text, but the *Comy.* confirms with the words "beginning with wrong view, ending with wrong freedom".[8] There are of course many matters in the Pali Canon that have not been included in the Ekuttaraka.

[1] Text p. 129.
[2] Text pp. 125 f., 127.
[3] Text p. 130.
[4] Text pp. 138–139.
[5] Text p. 139.
[6] See *GS.* iv, Intr. p. x, and *GS.* v, Intr. p. x.
[7] Text p. 138.
[8] *VA.* 1343 f.

They may belong, for example, more to the Teaching than to the Discipline, such as the three marks of all phenomena, the four Truths, the four arousings of mindfulness, the four right endeavours, the five powers, the five basic faculties, *indriya*, and the seven states connected with Awakening. These were the affair of the *dhammakathikas* and the *dhammadharas*. A student of *Vinaya* who perhaps hoped one day to be a *vinayadhara*, an expert in Discipline, had such an enormous amount to learn in this branch alone of the Buddha's Dispensation that very likely he had to be content with no more than a comparatively superficial acquaintance with Dhamma which forms the other great branch.

Because I think these sections of the Ekuttaraka somewhat unwieldy as they stand, I have ventured to break them up into paragraphs, hoping that this will facilitate their study.

Chapter VII, like Ch. IV, has two main sections. They are called Uposathādivissajjanā and Atthavasapakaraṇa. The Ch. concludes by saying *Mahāvaggaṁ niṭṭhitaṁ*. The Parivāra to all intents and purposes then proceeds to topics dealt with in the Cullavagga and carries this on to the end of Ch. XIV. *VA*. 1347 styles its exegesis on Chs. I–VII Mahāvagga-vaṇṇanā, while at p. 1371 it calls that on Chs. VIII–XIV Paññattivagga-vaṇṇanā as though this were a title, if not for Cullavagga, then for other material beginning with a verse statement of the places where the *sikkhāpadā* were laid down. I have referred earlier to Ch. VII as one of the two Parivāra Chapters that falls into two discrete portions.[1]

Chapter VIII, *Gāthāsaṁgaṇika*. This is mostly in verse with a little prose interspersed. Of much interest are the opening verses which collect the names of the seven places where the 350 rules of training for monks and nuns were laid down, followed by the ascription of the relevant rules to each of these seven places. Sāvatthī, however, where 294 rules are said to have been made, cannot have this number named individually, so the reader or student must find them for himself. Next

[1] See above, p. xiii.

comes another deeply interesting passage stating that 220 rules of training are recited by monks on Observance days and 304 by nuns, totalling 524. But this must not be taken literally, for 174 are for equal training, thus reducing the grand total to the accredited 350 rules laid down in the seven places. Or, as alternately given, 176 rules are not shared between monks and nuns; but these with the 174 that are shared amount again to the 350 rules for members of both Orders.[1]

The two concluding stanzas are more reminiscent of Dhamma than Discipline, the last one containing one of Parivāra's few references to nibbāna.[2] It might have seemed as well to remind students and aspirants from time to time of the ultimate goal of their strenuous life and training.

Chapter IX, Adhikaraṇabheda. This is the most thorough and detailed statement of the four legal questions to be found in *Vin.*, as the commentator realized. They occupy its full length, and there is no digression from them.

Chapter X, Aparagāthāsaṁgaṇika. This short Chapter, which keeps entirely to metre, is largely devoted to the subject of reproving, *codanā*. Though Ch. IX divides it from Ch. VIII which is called Gāthāsaṁgaṇika, the title of Ch. X would have raised no other problems had it not been for the title of Ch. XVII. The text calls this Dutiyagāthāsaṁgaṇika as though it were oblivious of Ch. X. The *Comy.*, very confusingly, styles both Chs. X and XVII Dutiyagāthāsaṁgaṇika. Neither has a *uddāna*.

Chapter XI, Codanākaṇḍa is chiefly concerned with the reprover, *codaka*, including the ignorant incompetent kind who goes on to Niraya for abusing Elders and burns up himself, *jhāpeti attānaṃ*, for many another stupidity. We thus learn something of the fruition of imperfect, unskilled reproving. The method followed at the beginning of the second set of stanzas resembles that of the opening stanzas of Ch. X.

[1] See *BD.* iii. Intr. p. xxxvii ff.

[2] Cf. Ch. XII.

Chapter XII, Cūḷasaṁgāma opens, as does Ch. XIII, with a word not found in other parts of *Vin.*: *saṁgāmāvacara bhikkhu*,[1] a monk who is engaged in battle, here used figuratively of course, and meaning engaged in conflict or dispute over a legal question. The first paragraph describes the ideal adjudicator, *anuvijjaka*,[1] in such disputes. The second paragraph, in a way not uncommon in the Suttapiṭaka but not found elsewhere in *Vin.*,[2] connects causally and almost step by step a more humble beginning with the noblest ending. Here it seems that reproving is for the sake of . . . final nibbāna without clinging remaining. Thus are disciplinary matters shown to lead on gradually to the consummation. This invests them in a most interesting light, and again must act as a welcome reminder to the monastic disciple that the discipline he is undergoing has an elevated though distant goal the achievement of which is in a direct relationship to his progressive efforts as a reliable monk.[3]

Chapter XIII, Mahāsaṁgāma. In common with the opening parts of Chs. I and II and with Ch. XIV, a Commentary forms the main bulk of the Chapter in the sense that it consists of a consecutive explanation of the phrases used in the first paragraph. This puts us in mind of the word for word Commentary at *MV.* ii, 3 on the recital of the Pātimokkha, and would appear to take the place of the questions and answers which are a feature in other Parivāra Chapters; it is certainly a valuable method of clarification. The Chapter opens with the same words, *saṁgāmāvacara bhikkhu*, as does Ch. XII;[*] it contains a longish quotation from *MV.* iv, also two verses both traceable to *D.* and *A.*, and a repetition of the first set of verses in Ch. XI with the substitution of *pavāraṇā* for *uposatha*.

At the beginning of paragraph 2 the exegesis of "He should know the subject" gives a total of the 350 rules of Ch. VIII if one takes the 75 offences of wrong-doing to stand for the 75 Sekhiyas, for infringing any of which an offence of wrong-doing resulted. Offences of wrong speech are not counted. The association of the monk who is being reproved with two things,

[1] See above, p. xv. [2] See *BD.* i, Intr. p. ix. [3] See above, p. xxvi.

speaking the truth and being without anger, *sacca akuppa*, has made an appearance already in Ch. XI, 4 and in *CV*. IX, 5, 7. There are several words in this Chapter that have not been found in other parts of the Pali Canon.[1] Unfortunately the *Comy*. fails and stops short some way before it ends, saying, as it says at the end of Ch. IV, that the rest is clear.

Chapter XIV, Kaṭhinabheda, takes us deep into the process of the proper making of the kaṭhina cloth. It is not a simple one ; it is, in fact, extremely complicated. There are not only the 24 wrong or improper ways and the 17 right or proper ways of formally making it up into robes (or spreading it on the frame), but there is also a mass of other relevant matters, often further divided and sub-divided, explored and explained. The Ch. is entirely occupied with the business in hand and must have added its quota to the seriousness with which the proper carrying out of this annual event is regarded in monastic circles. Exactitude, depending on a mastery of detail, has to be achieved, and this well-organized Ch. goes one by one through all the steps for attaining this end.

I have suggested earlier [2] that, because at the end of this Ch., there stand the words *Parivāraṁ niṭṭhitaṁ*, the original version of Parivāra went no further and that the subsequent Chs. are later additions to the work.

Chapter XV, Upālipañcaka. At the time of the Buddha, Upāli was the most proficient and the greatest *vinayadhara*, expert in Discipline, the whole of which he is traditionally supposed to have learnt from the Buddha himself. It seems very remarkable that of all the quantities of questions he is here shown as having asked, the Buddha's answers were all in sets of five whereas in the much shorter Upālivagga at *A*. v, 70 ff. they were all in sets of ten. At *MV*. ix, 6 (*Vin*. i, 325–328) the answers do not appear to involve any special numbers. How many questions Upāli actually asked and how many are ascribed to him because of his great authority in *Vin*. matters, it is impossible to say at this distance of time. This Ch. is the only one to begin in the style traditional to the Piṭakas,

[1] See above, p. xv. [2] See above, p. xiii.

possibly to intimate that it is not an original contribution but a gathering together of subject-matter in the very form in which it had been handed down but hitherto had not been collected. Be that as it may, Upāli's name provides a good focal point for demonstrating by this grouping in 14 divisions, always by sets of five, and usually under the aspect of the number of qualities a monk or nun should possess, that he is fit and able for certain disciplinary duties, some of which have occurred already in Parivāra, generally in other contexts. A few pentads from the Ekuttaraka are repeated, and various words and phrases are brought forward from other parts of *Vin.*, also a few from the Suttapiṭaka. There are probably more of these last than I have referred to in the notes, for, unless one were making a special study of Upāli, the time involved in tracing them would be out of proportion to the result gained. No doubt it was Upāli's eminence in everything that was prescribed to govern the life of a monk or nun as well as the smooth running of the Order that places him in the unique position of having a Ch. named after him personally. This, in a work noticeably devoid of proper names, could be regarded as a tribute deservedly paid to this most accomplished adept in *Vinaya*.

Chapter XVI, Samuṭṭhāna, appears to lack nearly all originality, either as a collection or as a statement, and it is hard to account for its inclusion. One would have thought that all that could have been said about the origins of offences had been said already, principally in Ch. I, II and III. As a Ch. it is no more than a copy of certain parts of these earlier Chs. For it merely picks out, from among other material, information they give about origins. Though these are perfectly plainly stated there, this Ch. restates them here, so that it becomes a kind of digest, concerned solely with origins, of material already presented in Parivāra. Even some of the points mentioned in its first paragraph are not peculiar to it, but have occurred already. The Ch. can hardly be said to have been compiled by a master-hand but rather by someone who was taking an easy way to hammer home a subject of importance, or at least of importance in Parivāra.

Chapter XVII, Dutiyagāthāsaṁgaṇika [1] is another Ch. wholly in metre. Its method, deviated from only in ver. 31, 32, is for each alternate stanza to ask "How many?" concerning various *Vin.* items and to give the answer in the succeeding verse. As appears early on, the "offence" is to be taken, as in Ch. V, as the class of offence, not the number of individual offences under the chosen heading. To demonstrate this I have annotated "three offences at sunrise" in ver. 4 to show that, though at least seven occasions for falling into an offence may occur at sunrise, the "three" refer only to the class to which they belong. In view of Ch. V one cannot say that the approach here is anything new. This takes us to about ver. 50 when the subject of offences is dropped, to be taken up again in ver. 93, now in a straightforward count of the number of offences that exist in each class. These, as in Ch. VIII, come to a total for monks and nuns of 350.

These verses, often characterized by a refrain, are pleasant to read, but do not sweep in more than a few items that have not been considered and dissected already. One can mention, however, the reference in ver. 51, 52 to the four *Vin.* occasions where confessions of a transgression were made and which hitherto have received no attention in Parivāra. We also hear more of *chejja*, "could be destroyed," ver. 57, 58; of the individuals who should not be greeted but if they are there is an offence of wrong-doing for every greeting, ver. 61, 62; and of the number of the kinds of monastic adherents who may receive robe-material after they have kept the rains, ver. 63, 64. Noteworthy too are the mathematical computations at ver. 65, 66 and 77, 78. This last pair of verses and likewise ver. 81, 82 concern themselves with the number of those doomed to the Downfall for being schismatics. This too is noteworthy since references to the locus, as it were, of a future rebirth are not common in Parivāra.

I think this Ch. could have been compiled only by someone or someone and his colleagues and pupils who had made a prolonged study of *Vin.* and was anxious to pass on the results. Frequently, however, these are in a form where research rather

[1] On this title see above, p. xxvi.

than memory is required if a student is to supply the right answer to any one of the many questions.[1] Once again, we ourselves would often be in complete darkness were it not for the commentarial explanations.[1]

Chapter XVIII, Sedamocakagāthā is well named. Wholly in metre, it is full of riddles and puzzles the right solution of which calls for hard and accurate thinking. Opposing statements, each one drawn from various parts of *Vin.*, and statements obviously contrary to well known *sikkhāpadā* if taken merely at their face value, are all shown to be valid when properly interpreted. One of the difficulties, even with the commentator's almost but not quite unfailing guidance, is to trace them to their right source, for some are very obscure. My notes reveal the occasions of my uncertainty ; otherwise, in the light of the *Comy.* I hope that I have given a sound lead to anyone studying this highly original set of stanzas, but to make them all come alive a certain amount of research would still lie before him.

Though *Miln.* presents a huge quantity of dilemmas and repeatedly sets two statements the one against the other which apparently do not tally and apparently could not both be true, nearly all of these are taken from the Suttapiṭaka and Jātaka and comparatively only a very few from *Vin.* The Sweat-inducing Stanzas, on the other hand, adhere strictly to the contents of *Vin.* and never move away from them. They never once mention origins of offences or formal acts of the Order. There are 43 stanzas and the *uddāna* gives 43 items. Whether this number is comprehensive and covers all *Vin.* dilemmas and riddles I am not prepared to say. All that can be said here is that nothing comparable exists in other parts of *Vin.* Further, it seems that the compiler has made a very deep study of the *sikkhāpadā* for both monks and nuns, and has extracted information and matters of fact from many of them which, though there but not laboured, could easily come as a surprise to more superficial students, e.g. ver, 32, 33 and 36, 37.

Riddles are nothing new to the Pali canon. One is to be

[1] See above, p. xx.

found e.g. at *Dhp.* 294, 295, and another at *Thag.* 15, 633 = *Dhp.* 370 = *S.* i, 3. The existence of four citations of this latter riddle points to its popularity. Milinda's dilemmas are not riddles; they are plain straightforward quotations. All they have in common with the Sweat-inducing Stanzas is a presentation of material that, though apparently inconsistent, yields to consistency and agreement when the right interpretation is known. As Milinda's questions are, in the main, dilemmas based on the Suttapiṭaka, so this collection of 43 stanzas must be classed as *Vinaya* dilemmas.

Chapter XIX ("*Five Divisions*"). This Chapter is given no name in the text or *Comy.* The text, however, consists of five vaggas or divisions, individually named and numbered. These are called collectively by Oldenberg "The Five Vaggas". The *Comy.*, on the other hand, by taking Vaggas 3 and 4 together to form one vagga, admits of four vaggas only. It calls its combined vaggas 3 and 4 by the name of Ānisaṁsavagga, though in the text these are called Paññattivagga and Paññattavagga respectively, a distinction that, from internal evidence in these two vaggas, might be hard to justify. This Ch. is inclined to repeat material given earlier in the Parivāra with a resulting loss of intrinsic interest though no doubt the summing up of various points is very clear. In the first division, the Kammavagga, insistence is laid on strict and rigid adherence to the regulation way of carrying out monastic proceedings. This creates an impression that one false step, one omission, would invalidate the whole of the legal inquiry for which monks had assembled, and puts one in mind of the sanctity of brahmanical rites.

It is left to the commentator to decipher which kind of *osaraṇa* and which kind of *nissaraṇa* is meant on each of the four occurrences of these words at text p. 222.

Were it spoken, written or printed in full the fifth division would be found to mention every *sikkhāpada* in its proper order so as to show that the offence involves "matter" and "kind", and the class to which it belongs involves "name" and "offence". It would seem as if the compiler of this Chapter had come to the conclusion there was still room for

clarification and that some points had not been stressed sufficiently.

The life of a monk, regarded as an individual, was centred on adhering to the rules of training ; and, regarded as a member of the Saṁgha to which he belonged, it was centred on the greater and lesser communal legislative acts. The Parivāra, with its minute analysis and synthetical treatment, hammers this home encompassing and covering everything an individual monk or nun and an Order as a unit should know. It is not a book for general reading ; it is a book of reference to be studied by anyone making research into the *Vinaya*, by a member of the Order or by someone aspiring to ordination who should learn beforehand the kind of things he will be expected to grasp more fully later.

Though he is by no means uncritical of the work of his commentarial predecessors the compiler of the *Vinaya* Commentary, including that on the Parivāra, appears to have had a certain admiration for the Mahāpaccarī, one of the early Commentaries, and occasionally he follows its interpretations in preference to those of the *Vinaya* itself (e.g. see Mahāvibhanga, text p. 38, *Exp.* 14, 15, 23) but occasionally he differs from them (e.g. text p. 39, *Exp.* 26). Our commentator, therefore, the Ven. Buddhaghosa, apparently had full knowledge of several, probably all, of the early Commentaries : the Mahā-atthakathā, the Mahāpaccarī, the Kurundī (whose interpretations he now and again says should not be accepted), and the Andhakatthakathā.[1] He was, of course, completely at liberty to choose what he thought was the best and truest interpretation of some point in any one of these Commentaries and to criticize that made by others. His *VA.* refers not infrequently to Parivāra, and sometimes cites verses from it.

Of the extant Pali Commentaries it would seem that that on *Anguttara* pays a certain amount of attention to Parivāra. This may be a reflexion of the attention paid, not by name but by parallel passages, by Parivāra to *Anguttara.* In a long

[1] See E. W. Adikaram, *Early Hist. of Buddhism in Ceylon*, p. 10 ff. for a valuable, though short, account of these early Commentaries or sources of the Pali Commentaries.

account of the disappearance of the Buddha-word as contained in the three Piṭakas together with the Pali Commentaries, *AA*. i, 89 says that after the disappearance of the last Jātaka to be remembered, still the *Vinaya* will be borne in mind. But as time goes on and on first the Parivāra will disappear, then the Khandhakas, then the Bhikkhunivibhaṅga, and lastly the Mahāvibhaṅga.[1]

MA. ii, 106, *AA*. iii, 5 state that among other portions of the Tathāgata's words the two Vibhaṅgas, the Khandhakas and Parivāra should be included; *AA*. iii, 158–9, however, holds that the two Vibhaṅgas are Sutta, and that only Khandhaka-Parivāra are *Vinaya*. A division is made also at *AA*. v, 7 where the two former are called *Vinaya* and the two latter *abhivinaya*. Therefore, except that the Parivāras tend to be bracketed with the Khandhakas, any firm tradition of their status or any agreement on what that was seems difficult to find. The Parivāra itself differs from all the above views when it says *paññatti vinayo vibhatti abhivinayo* (text p. 2).

Unless one's knowledge of the Vibhaṅgas and the Khandhakas were as profound and accurate as that of the compiler of the Parivāra, many puzzles, some almost insoluble, might arise and many references be wrongly ascribed to other parts of the *Vinaya*, thus creating a deeper confusion. Throughout Section III, for example, and throughout Section VIII, the offence under review has to be recognized from one word only, for that is all that is provided for its identification. The Ven. Buddhaghosa, though undoubtedly extremely brief, meets this challenge and gives just enough information for the purpose, sometimes mentioning the type of offence arising from this or that action. For example, *VA*. 1307 on Parivāra III, ver. 20, reads: *moho amūlakena cā ti mohanake pācittiya-sikkhāpadañ ca amūlakena saṁghādisesena anuddhaṁsana-sikkhāpadañ ca*. It is thus shown that the former action is to be traced, through the word *mohanaka*, to the Expiation group, and the latter, through the word *anuddhaṁsana*, to the Formal Meeting group.

[1] *MA*. iv, 116, *SA*. ii, 203, *VbhA*. 432 give much briefer versions, but all with the same intent. *Anāgatavaṁsa* merely says that after the disappearance of the Jātakas, the *Vin*. will disappear, but it does not give the stages of the disappearance.

Again, on Section III, ver. 28 the Ven. Buddhaghosa's explanation at *VA*. 1309 attests that *pūva-paccaya-joti ca* are to be taken to stand for three *sikkhāpadas*. Then, too, though the Ven. Buddhaghosa thus keeps one on the right lines and also prevents one from attributing such comparatively common key-words as *datvā* or *vikāle* (see *VA*. 1307, 1311) to the wrong *sikkhāpada*, all the same it has been a work of formidable detection to trace, from no more than the minimum of words, all the sources in the other parts of the *Vinaya*. Yet, owing to the Ven. Buddhaghosa's remarkable accuracy and efficiency, I have been able to supply most, though not quite all, of the references to these other parts. It is certain that without the labours of this great commentator this annotated translation of the Parivāra could neither have been correct nor brought to a conclusion. My debt to him is beyond all reckoning, and is one that it is an honour to acknowledge.

Of my contemporaries, I have to thank Dr. W. Rāhula and the Ven. Dr. H. Saddhatissa for their helpful elucidations or confirmations of some of the terms I had not met in the other parts of the *Vinaya*. I wish also to offer my gratitude to Professor A. K. Warder not only for reminding me of my reference in *BD*. i, Intr. p. v, to the need for a complete as against a partial translation of the *Vinaya*, but also for his interest throughout the progress of this work. The more I have worked at Parivāra the more I have become convinced that it is a very useful guide, in particular its earlier Chapters, to the contents of the *Vinaya-piṭaka*. I have become convinced also that only a translator of the other parts should attempt a translation of the Parivāra if it is to act as this useful guide. For unless the same terminology were used throughout the whole translation, which might be difficult for a second translator, the Parivāra translation would lose much of its point and purpose. Most of the words in *Vinaya* are terms with a definite meaning and often a technical one. Consistency in translation is therefore the chief, perhaps the only, means of identification.

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PARIVĀRA [1]

I. THE GREAT ANALYSIS

(Mahāvibhaṅga)

Praise to that Lord, the Perfected One, the Fully Self-Awakened One

[1] Where [2] was that which is the first offence involving Defeat laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One ? Concerning whom ? On what subject ? Is there there a laying down, a supplementary laying down,[2] a laying down that has not (yet) occurred [3] ; a laying down (that holds good) everywhere, a laying down (that holds good only) for certain districts ; a laying down that is shared,[4] a laying down that is not shared ; a laying down for one (Order only), a laying down for both (Orders) [5] ; plunged into which, included in which of the five recitations of the Pātimokkha [6] ; by which recital does one come to the recital ; of the four fallings away [7] which falling away ; of the seven classes of offence which class of offence ; of the six origins of offences [8] by how many origins does (a monk) originate (the offence) ; of the four legal questions [9] which legal question ; of the seven (ways for) the deciding (of a legal question) [10] by how many decidings is it stopped ; what there is Discipline, what there is

[1] The Encompasser ; Accessory, Appendix. See Intr. pp. vii, xi.

[2–2] For these questions cf. *Vin*. ii, 286 ; also *VA*. 13 f., *DA*. 12. The "supplementary laying down", *anupaññatti*, refers to an addition, correction, corollary or adjustment made to a rule already laid down. Sometimes more than one adjustment had to be made.

[3] *anuppannapaññatti* ; this is an amendment that has not yet been made ; if made it would amend a rule already laid down.

[4] *sādhāraṇa*, shared according to *VA*. 1302 by monks and nuns.

[5] *Kkvt*. 22 notes this ninefold laying down as it is to here.

[6] *Kkvt*. 2 enumerates five recitals in the Monks' Pātimokkha : recital of the source (*nidāna*), of the pārājika, of the saṅghādisesa, of the undetermined (offences), and of " the following " (*vitthāra*, the extension, the detail).

[7] In moral habit, good habits, right view, right mode of livelihood (cf. *Vin*. ii, 242).

[8] The six are given at *Vin*. ii, 90 and are all various combinations of offences originating from body, speech and mind. See also *Kkvt*. 22; and below, Index I.

[9] Given at *Vin*. ii, 88, iii, 164.

[10] Given at *Vin*. iv, 207.

pertaining to Discipline [1]; what there is the Pātimokkha, what there is pertaining to the Pātimokkha [2]; what is falling away,[3] what is success,[4] what is practice [5]? Because of how many reasons [6] was the first offence involving Defeat laid down by the Lord? Who train themselves? Who have trained themselves in the training [7]? In what state [8]? Who know by heart? Whose is the Utterance? By whom has it been conveyed [9]?

"Where was that which is the first offence involving Defeat laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One?" [10] It was laid down in Vesālī.[11]

"Concerning whom?" Concerning Sudinna the Kalandaka.

"On what subject?" On the subject of Sudinna the Kalandaka's indulging in sexual intercourse with his former wife.[12]

[2] "Is there there a laying down, a supplementary laying down, a laying down that has not (yet) occurred?" There is

[1] *abhivinaya*. See *abhivinaye vinetuṁ* at *Vin*. i, 64. Taken by *VA*. 990 however to mean the whole of the Vinayapiṭaka; but *VA*. 1303 appears to think otherwise, saying in its exegesis of *vibhatti abhivinayo* that "*vibhatti* is called *padabhājaniya* (the Old Comy.); *vibhatti* is just a name for analysis (*vibhaṅga*)". *Vibhatti* also means division, classification.

[2] *adhipātimokkha*, a word that apparently does not occur elsewhere in *Vin*., except below, p. 2, where all these questions are answered, and where it is called *vibhatti* (see previous note). The Comy. says nothing. The word *adhipātimokkha* occurs at *M*. ii, 245 (see *MLS*. iii, 31, n. 4 "concerning the Obligations").

[3] *vipatti*, unsuccess, failure. At *Vin*. i, 63, falling away is from moral habit, good habits (*ajjhācāra*, see *BD*. iv, 82, n. 5) and right view (*atidiṭṭhi*, see *BD*. iv, 83, n. 1); see also *Vin*. i, 171 f., ii, 4. At *Vin*. ii, 22 f., 88, 90 f. the fourth falling away is added, that of falling away from a right mode of livelihood; also at *Kkvt*. 22. At *Vin*. ii, 241 the first four suspensions of the Pātimokkha are concerned with these fallings away. Three kinds are given at *A*. i, 268, 270, two kinds at *D*. iii, 213.

[4] *sampatti*, opposite of *vipatti*, achievement, attainment. Three kinds at *Netti* 126, *sīla samādhi paññā*; another three at *DhA*. iii, 183, *manussa devaloka nibbāna*.

[5] *paṭipatti*, also behaviour, progress. It is not possible to reproduce the play of these words ending in *-patti*, to which *ā-patti* also belongs.

[6] *atthavasa*; the 10 given at *Vin*. ii, 202, iii, 21. Defined at *VA*. 223 as well as below.

[7] *sikkhitasikkhā* as at *Vin*. iv, 122, 343, but there of a female probationer training for 2 years in 6 rules.

[8] *kattha-ṭhitaṁ*, in what condition or state?

[9] *ken' ābhata*, by whom handed down, transmitted?

[10] This first pārājika or offence involving Defeat is given at *Vin*. iii, 1–40.

[11] *Vin*. iii, 15 ff.

[12] Ibid. 18.

one laying down,[1] two supplementary laying downs,[2] for it [3] there is no laying down that has not (yet) occurred.

" A laying down (that holds good) everywhere, a laying down (that holds good only) for certain districts ? " A laying down (that holds good) everywhere.

" A laying down that is shared, a laying down that is not shared ? " A laying down that is shared.[4]

" A laying down for one (Order), a laying down for both (Orders) ? " A laying down for both (Orders).[5]

" Plunged into which, included in which of the five recitations of the Pātimokkha ? " Plunged into the source,[6] included in the source.

" By which recital does one come to the recital ? " By the second recital one comes to the recital.[7]

" Of the four fallings away which falling away ? " The falling away in moral habit.[8]

" Of the seven classes of offence which class of offence ? " The Defeat-class of offence.

" Of the six origins of offences by how many origins does

[1] Ibid. 21.

[2] Ibid. 22, 23.

[3] *tasmiṁ*, presumably for this rule, *sutta* or *dhamma*.

[4] There are 8 pārājika rules for nuns. The first one is " shared " with monks, therefore it is not given in the Nuns' Pārājika Section (beginning at *Vin.* iv, 211). According to *VA.* 1302 it reads " whatever nun, with desire (or intention, will), should indulge in sexual intercourse even with an animal, is one who is defeated, she is not in communion ". This is the same as the first *anupaññatti* (the first amendment) for monks (*Vin.* iii, 22) and reading nun and monk respectively, but the word *chandaso*, with desire, occurs only in the nuns' rule.

[5] *VA.* 1303 says " laying down that is shared " has the same meaning as " laying down for both (Orders) ", only the phrasing being different.

[6] *nidānogadha* means " if he has an offence, he should declare it—here plunged into the source means the fact of entering all offences '—so *VA.* 1303 which adds that this word and the next are the same. It seems a little difficult to accept this interpretation if we take the " source " as the first of the five recitals of the Pātimokkha, see above, p. 1, n. 5.

[7] The second recital is that of the 4 pārājika rules (*dhammā*), *VA.* 1303, *Kkvt.* 2. See p. 1, n. 6 above. Thus the meaning appears to be that the recital of the second division of the Pātimokkha is the recital of the pārājika rules.

[8] *VA.* 1303 says " the first 2 classes of offence are falling away from moral habit (failure in it). The remaining five classes are falling away from good habits (or behaviour). False or extreme views are falling away from (right) view. There is failing away from right livelihood when any one of the 6 rules of training laid down for the sake of livelihood is transgressed ".

(a monk) originate (the offence)?" He originates it by one origin—he originates it by body and by mind, not by speech.[1]

"Of the four legal questions which legal question?" The legal question concerning offences.[2]

"Of the seven decidings (of a legal question) by how many decidings is it stopped?" It is stopped by two decidings: by a verdict in the presence of,[3] by the carrying out on (his) acknowledgement.[4]

"What there is Discipline, what there is pertaining to Discipline?" A laying down is Discipline, the analysis [5] (in the Old Commentary) is pertaining to Discipline.

"What there is the Pātimokkha, what there is pertaining to the Pātimokkha?" A laying down is the Pātimokkha, the analysis (in the Old Commentary) is pertaining to the Pātimokkha.

"What is falling away?" Lack of self-control [6] is falling away.

"What is success?" Self-control [7] is success.

"What is the practice?" Saying, "I will not act in such a way," undertaking them for as long as he lives till the end of his life,[8] and training himself in the rules of training.

"Because of how many reasons was the first offence involving Defeat laid down by the Lord?" Because of ten reasons was the first offence involving Defeat laid down by the Lord: for the excellence of the Order, for the comfort of the Order, for the control of evil-minded men, for the living in ease of well behaved monks, for the restraint of the cankers belonging to the here-now, for the combating of cankers belonging to future states, for the benefit of non-believers, for an increase in the number of believers, for establishing the true Dhamma, for help [9] with Discipline.[10]

[1] This is the fourth of the six origins of offences spoken of at *Vin.* ii, 90.
[2] The third of the legal questions.
[3] *sammukhāvinaya*, see *BD.* iii, 153, n. 2.
[4] *paṭiññātakaraṇa*, see *BD.* iii, 153, n. 5.
[5] *vibhatti*, see above, p. 2, n. 1.
[6] *asaṁvara* is *vītikkama*, transgression, *VA.* 1303.
[7] *saṁvara* is *avītikkama*, non-transgression, *VA.* 1303. At *Dhs.* 1342 non-transgression by body or by speech or by body and speech (cf. above, p. 21, n. 4) are *soracca*, restraint, gentleness, which is the whole moral habit.
[8] *āpāṇakoṭika*, the (end-)point of breathing. The word is found at *M.* ii, 120, *Ap.* p. 504, *Miln.* 397, *Vism.* 10.
[9] *anuggaha*. Two kinds given at *Iti.* p. 98, *āmisa-* and *dhamma-*.
[10] See *Vin.* iii, 21.

"Who train themselves?" Learners [1] and ordinary people who are morally good.[2]

"Who have trained themselves in the training?" Arahants have trained themselves in the training.

"In what state?" The state of desiring the training.

"Who know by heart?" Those who know by heart the procedure of these.[3]

"Whose is the Utterance?" It is the Utterance of the Lord, perfected one, fully Self-Awakened One.

"By whom has it been conveyed?" It has been conveyed by a succession (of teachers) [4]:

Upāli, Dāsaka, as well as Soṇaka, similarly Siggava,
With Moggali's son as fifth—these in the glorious (is)land of Jambusiri. /
[3] Then Mahinda, Iṭṭiya, similarly Sambala, and the learned Bhaddanāma—
These great beings, of great wisdom, coming here [5] from India, /
Taught the Vinaya-piṭaka in Tambapaṇṇi.[6]
They also taught the five Nikāyas and the seven (Abhidhamma) treatises. /
Then the wise Ariṭṭha [7] and the learned Tissadatta,[8]
The skilled Kālasumana [8] and the Elder named Dīgha and the learned Dīghasumana,[8] /
And another Kālasumana, the Elder Nāga, and Buddharakkhita,

[1] *sekha*, one who is training, an "initiate"; one of the seven kinds who has attained any of the four ways and the first three fruitions. Defined at *MA*. i, 40.

[2] *puthujjanakalyāṇaka*. *Kalyāṇa* is good, lovely. This compound occurs at *Vism*. 14, 46, and is defined at *Vism*. 47 as the proximate cause for arahantship. Cf. *MA*. i, 40 where *kalyāṇaputhujjana* is defined.

[3] *yesaṁ vattati*. *VA*. 1303 says "all are proficient in these: the Vinaya-piṭaka and the Commentary. What do they know by heart? This first Pārājika according to the Pali and the meaning".

[4] These verses occur at *VA*. 62 f. (translated *ID*. p. 55 f.) where an account of the succession of teachers (*ācariyaparaṁpara*) is given. See also *VA*. 235, and cf. *Mhvs*. xii, 7; *Dpvs*. xii, 12; *Mbv*. 116; *Asl*. 32.

[5] I.e. Ceylon.

[6] Possibly this was at first the name of a certain district in Ceylon, then of the whole island.

[7] See *VA*. 102 ff.

[8] Pupils of Ariṭṭha.

And the wise Elder Tissa and the learned Elder Deva, /
And another wise Sumana proficient in the Vinaya,
Cūlanāga of great learning, unassailable as an elephant, /
The Elder named Dhammapālita, and Rohaṇa revered by the virtuous,
His pupil named Khema of great wisdom and learned in the Three Piṭakas, /
Who in his wisdom shone with great splendour in the island like the king of stars,
Upatissa the wise, and Phussadeva the great orator, /
And another wise Sumana, he of great learning named Puppha,
The great orator Mahāsīva skilful in all the contents of the Piṭaka, /
And another wise Upāli proficient in the Vinaya,
Mahānāga of great wisdom, skilled in the tradition of the True Dhamma, /
And again the wise Abhaya skilled in all the contents of the Piṭaka,
And the wise Elder Tissa proficient in the Vinaya, /
His pupil named Puppha of great wisdom and much learning
Who while protecting the Teaching established himself in India, /
The wise Cūlābhaya proficient in the Vinaya,
And the wise Elder Tissa skilled in the tradition of the True Dhamma, /
And the wise Cūladeva proficient in the Vinaya,
And the wise Elder Siva skilled in all the contents of the Vinaya. /
These sinless sages of great wisdom, knowing the Vinaya and skilled in the Way,
Proclaimed the Vinaya Piṭaka in the Island of Tambapaṇṇi. [1]

"Where was that which is the second offence involving Defeat laid down by that Lord who knows . . . ?" It was laid down in Rājagaha.[1]

[1] *Vin.* iii, 41 ff.

"Concerning whom ?" Concerning Dhaniya the potter's son.

"On what subject ?" On the subject of Dhaniya the potter's son taking pieces of wood belonging to the king when they had not been given to him.[1]

There is one laying down,[2] one supplementary laying down.[3]

"Of the six origins of offences by how many origins does (a monk) originate (the offence) ?" He originates it by three origins—it may be that he originates it by body and by mind, [4] not by speech ; it may be that he originates it by speech and by mind, not by body ; it may be that he originates it by body and by speech and by mind. [2]

"Where was that which is the third offence involving Defeat laid down . . . ?" It was laid down in Vesālī.[4]

"Concerning whom ?" Concerning several monks.

"On what subject ?" On the subject of several monks depriving one another of life.[4]

There is one laying down,[5] one supplementary laying down.[6]

"Of the six origins of offences . . . (*see* [2]) . . . ?" . . . it may be that he originates it by body and by speech and by mind. [3]

"Where was that which is the fourth offence involving Defeat laid down . . . ?" It was laid down in Vesālī.[7]

"Concerning whom ?" Concerning monks on the banks of the river Vaggumudā.

"On what subject ?" On the subject of the monks on the banks of the Vaggumudā speaking praise of each other's state of further-men in front of householders.

There is one laying down,[8] one supplementary laying down.[9]

"Of the six origins of offences . . . (*see* [2]) . . . ?" . . . it may be that he originates it by body and by speech and by mind. [4]

Concluded are the four Offences involving Defeat.

Its summary :

Unchastity, taking what is not given, and the form of men,
those who are further—

[1] Ibid. 44. [2] Ibid. 45. [3] Ibid. 46.
[4] Ibid. 68 ff. [5] Ibid. 71. [6] Ibid. 73.
[7] Ibid. 87 ff. [8] Ibid. 90. [9] Ibid. 91.

The four offences involving Defeat without doubt (concern men who) must be destroyed.[1]

Where was that offence requiring a Formal Meeting of the Order laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One, for the emission of semen using (the hand)? Concerning whom? On what subject? . . . (*see* Def. 1) . . . Conditioned by how many reasons was the offence requiring a Formal Meeting of the Order laid down by the Lord for the emission of semen using (the hand)? Who train themselves? Who have trained themselves in the training? In what state? Who know by heart? Whose is the Utterance? By whom has it been conveyed?

"Where was that offence requiring a Formal Meeting of the Order laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One for the emission of semen using (the hand)?" It was laid down in Sāvatthī.[2]

"Concerning whom?" Concerning the venerable Seyyasaka.

"On what subject?" On the subject of the venerable Seyyasaka's having emitted semen using the hand.[3]

"Is there there a laying down, a supplementary laying down, a laying down that has not (yet) occurred?" There is one laying down,[4] one supplementary laying down,[4] for it there is no laying down that has not (yet) occurred.

"A laying down (that holds good) everywhere, a laying down (that holds good only) for certain districts?" A laying down (that holds good) everywhere.

"A laying down that is shared, a laying down that is not shared?" A laying down that is not shared.

"A laying down for one (Order), a laying down for both (Orders)?" A laying down for one (Order).

[1] *chejja-vatthu*. This is perhaps a reference to *chejja-bhejja*, a word occurring in the Old Comy. on *Def.* II; see *Vin.* iii, 47. *Kkvt.* 17, 31 takes *vatthu* (in other contexts) as *puggala*, a meaning that might apply equally here. At *BD.* i, 191 in my translation of this summary (which occurs at *Vin.* iii, 109) I took *vatthu* as the reason (or subject) for *chejja*, punishment, maiming. It almost seems that the one meaning implies the other. It also shows that *vatthu* has no settled meaning but can be made to do duty for several words.

[2] Ibid. 110.

[3] *hatthena* occurs here, as it does at *Vin.* iii.

[4] *Vin.* iii, 112.

" . . . of the five . . . ? " Plunged into the source, included in the source.

. . . By the third recital one comes to the recital.[1]

[5] . . . The falling away in moral habit.

. . . The Formal Meeting-class of offence.

. . . He originates it by one origin—he originates it by body and by mind, not by speech.

. . . The legal question concerning offences.

. . . It is stopped by two decidings: by a verdict in the presence of, and by the carrying out on (his) acknowledgement. . . . (*see* Def. 1) . . .

" Conditioned by how many reasons was the offence requiring a Formal Meeting of the Order laid down by the Lord for the emission of semen using (the hand)? " Conditioned by ten reasons was the offence requiring a Formal Meeting of the Order laid down by the Lord for the emission of semen using (the hand): for the excellence of the Order . . . for help with Discipline.

" Who train themselves? " Learners and . . . (*as in* Def. 1) . . . in the Island of Tambapaṇṇi. [1]

" Where was that offence requiring a Formal Meeting of the Order laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One, for the coming into physical contact with a woman? " It was laid down in Sāvatthī.[2]

" Concerning whom? " Concerning the venerable Udāyi.

" On what subject? " On the subject of the venerable Udāyi's coming into physical contact with a woman.

There is one laying down.[3]

Of the six origins of an offence (the monk) originates (the offence) by one origin—he originates it by body and by mind, not by speech. [2]

" Where was that offence requiring a Formal Meeting of the Order laid down . . . for offending a woman with lewd words? " It was laid down in Sāvatthī.[4]

" Concerning whom? " Concerning the venerable Udāyi.

[1] See above, p. 1, n. 6.
[2] *Vin.* iii, 119 ff.
[3] Ibid. 120.
[4] Ibid. 127 ff.

"On what subject?" On the subject of the venerable Udāyi's offending a woman with lewd words.

There is one laying down.[1]

Of the six origins of offences (the monk) originates (the offence) by three origins—it may be that he originates it by body and by mind, not by speech; it may be that he originates it by speech and by mind, not by body; it may be that he originates it by body and by speech and by mind. [3]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for speaking in praise of ministering to sense-pleasures for self in the presence of women-folk?" It was laid down in Sāvatthī[2] . . .

Concerning the venerable Udāyi . . .

On the subject of the venerable Udāyi's speaking in praise of ministering to sense-pleasures for self in the presence of women-folk . . . (*see* [3]). [4]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for acting as a go-between?" It was laid down in Sāvatthī[3] . . .

Concerning the venerable Udāyi . . .

On the subject of the venerable Udāyi's acting as a go-between . . .

There is one laying-down,[4] one supplementary laying-down[5] . . .

He originates it by six origins—it may be that he originates it by body, not by speech, not by mind; it may be that he originates it by speech, not by body, not by mind; it may be that he originates it by body and by speech, not by mind; it may be that he originates it by body and by mind, not [6] by speech; it may be that he originates it by speech and by mind, not by body; it may be that he originates it by body and by speech and by mind. [5]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for begging for having a hut built for oneself[6]?" It was laid down in Āḷavī[7] . . .

[1] Ibid. 128. [2] *Vin.* iii, 133. [3] *Vin.* iii, 138.
[4] Ibid. [5] Ibid. 139.
[6] *saññācikā*. According to *Kkvt.* 40 this means *sayaṁ yācanā . . . attano yācanā*. My "begging in company" at *BD.* i, 246 probably should be amended. See also Old Comy. at *Vin.* iii, 148. [7] *Vin.* iii, 149.

Concerning the monks of Āḷavī . . .

On the subject of the monks of Āḷavī begging for having a hut built for themselves . . .

There is one laying-down [1] . . .

He originates it by six origins . . . (*see* [5]). [6]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for having a large vihāra built ?" It was laid down at Kosambī [2] . . .

Concerning the venerable Channa . . .

The venerable Channa, clearing a site for a vihāra, had a tree that was used as a shrine cut down . . .

There is one laying down [3] . . .

He originates it by six origins . . . [7]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for defaming a monk with an unfounded charge of an offence involving Defeat ?" It was laid down in Rājagaha [4] . . .

Concerning the monks who were followers of Mettiya and Bhummajaka . . .

The monks who were the followers of Mettiya and Bhummajaka defamed the venerable Dabba the Mallian with an unfounded charge of an offence involving Defeat . . .

There is one laying down [5] . . .

He originates it by three origins [6] . . . [8]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for defaming a monk with a charge of an offence involving Defeat, taking up some point as a pretext in a legal question really belonging to something else ?" It was laid down at Rājagaha [7] . . .

Concerning the monks who were the followers of Mettiya and Bhummajaka . . .

The monks who were the followers of Mettiya and Bhummajaka defamed the venerable Dabba the Mallian . . . really belonging to something else . . .

There is one laying down [8] . . .

He originates it by three origins [6] . . . [9]

[1] *Vin.* iii, 149. [2] *Vin.* iii, 155 ff. [3] Ibid. 156. [4] Ibid. 158 ff.
[5] Ibid. 163. [6] See *Def.* II (*adinnādānasadisa, Kkvt.* 44).
[7] Ibid. 166 ff. [8] Ibid. 167–8.

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for admonishing up to three times a schismatic monk for not giving up (his course)?" It was laid down in Rājagaha [1] . . .

Concerning Devadatta . . .

Devadatta went forward with a schism of an Order that was harmonious . . .

There is one laying down [2] . . .

He originates it by one origin—he originates it by body and by speech and by mind . . . [10]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for admonishing up to three times monks who were throwing in their lot with a schism for not giving up (their course)?" It was laid down in Rājagaha [3] . . .

Concerning several monks . . .

Several monks were throwing in their lot with and taking part in Devadatta's proceeding for a schism in the Order . . .

There is one laying down [4] . . .

By one origin . . . [11]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for admonishing up to three times a monk who was difficult to speak to [7] for not giving up (his course)?" It was laid down in Kosambī [5] . . .

Concerning the venerable Channa . . .

When the venerable Channa was being spoken to by monks according to Dhamma he reckoned himself as one not to be spoken to . . .

There is one laying down [6] . . .

By one origin . . . [12]

"Where was that offence requiring a Formal Meeting of the Order laid down . . . for admonishing up to three times a monk who brought a family into disrepute for not giving up (his course)?" It was laid down in Sāvatthī [7] . . .

Concerning the monks who were the followers of Assaji and Punabbasu . . .

Monks, through the Order, carried out the act of banishment against the monks who were followers of Assaji and Punabbasu

[1] *Vin.* iii, 171. [2] Ibid 172. [3] Ibid. 174 ff. [4] Ibid. 175.
[5] Ibid 177 ff. [6] Ibid. 178. [7] *Vin.* iii 179 ff.

and goers on a wrong course through partiality, goers on a wrong course through hatred, goers on a wrong course through confusion, goers on a wrong course through fear[1] so as to disgrace[2] them . . .

There is one laying down[3] . . .

By one origin . . . [13]

Concluded are the thirteen offences requiring a Formal Meeting of the Order.

Its summary:

Emission, and bodily contact, lewd talk, and one's own pleasure,
Acting as a go-between, and a hut, and a vihāra, without foundation, /
And some point, and a schism, likewise siding in with,
Difficult to speak to, and bringing a family into disrepute—the thirteen offences requiring a Formal Meeting of the Order.[4]

"Where was that which is the first Undetermined offence laid down by that Lord . . . ?" It was laid down in Sāvatthī.[5]

"Concerning whom?" Concerning the venerable Udāyi.

"On what subject?" On the subject of the venerable Udāyi's sitting together with women-folk in a secret place on a secluded convenient seat.

"Is there there . . . (*see* Formal Meeting 1) . . .

By the fourth recital one comes to the recital.

"Of the four fallings away which falling away?" It might be a falling away in moral habit, it might be a falling away in good behaviour.

"Of the seven classes of offence which class of offence?" It might be a Defeat-class of offence, it might be a Formal Meeting-class of offence, it might be an Expiation-class of offence.

[1] These, *chandagāmita*, etc., are goers by the four wrong courses (*agati*). See *BD*. i, 323, n. 7.

[2] *pāpeti*, to disgrace, denigrate, as at *Vin*. i, 183, *VA*. 625. The verbal noun *pāpana*, denigrating, is used at *Khvt*. 48. See *Vism*. 29.

[3] *Vin*. iii, 184.

[4] Verses as at *Vin*. iii, 186.

[5] Ibid. 187 ff.

"Of the six origins of offences by how many origins does (a monk) originate (the offence)?" He originates it by one origin—he originates it by body and by mind, not by speech . . .

The legal question concerning offences . . .

It is stopped by three decidings: it may be by a verdict in the presence of and by the carrying out on (his) acknowledgement, it may be by a verdict in the presence of and by the covering over (as) with grass [1] . . .

"Conditioned by how many reasons was the first Undetermined offence laid down by the Lord?" [8] Conditioned by ten reasons was the first Undetermined offence laid down by the Lord: for the excellence of the Order . . . for help with Discipline.

"Who train themselves?" Learners and . . . (*as in* Def. 1) . . . in the island of Tambapaṇṇi. [1]

"Where was that which is the second Undetermined offence laid down by the Lord . . . ?" It was laid down in Sāvatthī [2] . . .

Concerning the venerable Udāyi . . .

On the subject of the venerable Udāyi's sitting down together with a woman, the one with the other, in a secret place.[2]

"Is there there . . . (*see* Undetermined offence 1) . . .

". . . which class of offence?" It might be a Formal Meeting-class of offence, it might be an Expiation-class of offence.

"Of the six origins of offences, by how many origins does (a monk) originate (the offence)?" He originates it by three origins: it may be that he originates it by body and by mind, not by speech; it may be that he originates it by speech and by mind, not by body; it may be that he originates it by body and by speech and by mind . . .

. . . and a covering over (as) with grass. [2]

Concluded are the two Undetermined offences.

Its summary:

Convenient and so and likewise, but not thus.
Such Undetermined matters are well laid down by the best of Buddhas.[3]

[1] *tiṇavatthāraka*, see *BD*. iii, 154, v. 115.
[2] *Vin*. iii, 191. [3] As at *Vin*. iii, 194.

"Where was the offence of Expiation involving Forfeiture laid down by that Lord . . . for one who exceeds the ten day (period for wearing) an extra robe?" It was laid down in Vesālī.[1]

"Concerning whom?" Concerning the group of six monks.

"On what subject?" On the subject of the group of six monks wearing an extra robe.

One laying down,[2] one supplementary laying down.[2]

Of the six origins of offences he originates it by two origins: it may be that he originates it by body and by speech, not by mind; it may be that he originates it by body and by speech and by mind. [1]

"Where was the offence of Expiation involving Forfeiture laid down . . . for one who is separated from his three robes even for one night?" It was laid down in Sāvatthī[3] . . .

Concerning several monks . . .

Several monks, entrusting (their) robes to the hands of (other) monks, set out on a tour of the country with (only) an inner and an upper robe . . .

One laying down,[4] one supplementary laying down.[5]

Of the six origins . . . (*as in* Expiation involving Forfeiture 1). [2]

"Where was the offence of Expiation involving Forfeiture laid down . . . for one who after he has accepted robe-material not at the right time exceeds (the period of) a month (before he has it made up)? It was laid down in Sāvatthī[6] . . .

Concerning several monks . . .

Several monks, having accepted robe-material not at a right time, exceeded the month . . .

One laying down,[7] one supplementary laying down.[8]

Of the six origins . . . [3]

" . . . involving Forfeiture laid down for one who has a soiled

[1] *Vin.* iii, 195. [2] Ibid. 196. [3] Ibid 198.
[4] Ibid. 198. [5] Ibid. 199. [6] Ibid. 202 ff.
[7] Ibid. 203; but there what is laid down first is called *anujānāmi*, "I allow," and so it is an allowance as against a *sikkhāpada*, a rule of training, which here comes second. Apparently, therefore, the *paññatti* here refers to both *anujānāmi* and *sikkhāpada*.
[8] *Vin.* iii, 203.

robe washed by a nun who is not a relation ? " [9] It was laid down in Sāvatthī [1] . . .

Concerning the venerable Udāyi . . .

The venerable Udāyi had a soiled robe washed by a nun who was not a relation . . .

One laying down.[2]

Of the six origins of offences he originates it by six origins. [4]

" . . . involving Forfeiture laid down for one who accepts a robe from the hand of a nun who is not a relation ? " It was laid down in Rājagaha [3] . . .

Concerning the venerable Udāyi . . .

The venerable Udāyi accepted a robe from the hand of a nun who was not a relation . . .

One laying down,[4] one supplementary laying down [4] . . .

He originates it by six origins. [5]

" . . . involving Forfeiture laid down for one who asks a man or woman householder who is not a relation (of his) for a robe ? " It was laid down in Sāvatthī [5] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan asked the son of a (great) merchant who was not a relation (of his) for a robe . . .

One laying down,[6] one supplementary laying down [7] . . .

He originates it by six origins. [6]

" . . . involving Forfeiture laid down for one who asks a man or woman householder who is not a relation for more robe-material than that (which they had invited him to accept) ? " It was laid down in Sāvatthī [8] . . .

Concerning the group of six monks . . .

The group of six monks, not knowing moderation, asked for much robe-material . . .

One laying down [9] . . .

He originates it by six origins. [7]

" . . . involving Forfeiture laid down for one who, before being invited, approaches a householder who is not a relation and puts forward a consideration with regard to a robe ? " It was laid down in Sāvatthī [10] . . .

[1] Ibid. 205 ff. [2] Ibid. 206. [3] Ibid. 207 ff.
[4] Ibid. 209. [5] Ibid. 210 ff. [6] Ibid. 211.
[7] Ibid. 212. [8] Ibid. 213. [9] Ibid. 214. [10] Ibid. 215.

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan, before he was invited, approached a householder who was not a relation and put forward a consideration with regard to a robe . . .

One laying down [1] . . .

He originates it by six origins. [8]

" . . . involving Forfeiture laid down for one who, before being invited, approaches householders who are not relations (of his) and puts forward a consideration with regard to a robe ? " It was laid down in Sāvatthī [2] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan, before he was invited, approached householders who were not relations (of his) and put forward a consideration with regard to a robe . . .

One laying down [3] . . .

He originates it by six origins. [9]

" . . . involving Forfeiture laid down for one who succeds in obtaining a robe by stating (he wants one) more than three times (or) by standing (silently) for it more than six times ? " [**10**] It was laid down in Sāvatthī [4] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan, on being told by a lay-follower, " Wait this one day (only), revered sir," did not wait . . .

One laying down [5] . . .

He originates it by six origins. [10]

The First Division : that on Kaṭhina-cloth

" . . . involving Forfeiture laid down for one who has a rug made mixed with silk ? " It was laid down in Āḷavī [6] . . .

Concerning the group of six monks . . .

The group of six monks, having approached silk-makers, spoke thus : " Sirs, hatch many silk-worms, give them to us, for we want to make a rug mixed with silk " . . .

One laying down [6] . . .

He originates it by six origins. [11]

" . . . involving Forfeiture laid down for one who has a rug

[1] Ibid. 216. [2] Ibid. 217. [3] Ibid. 218.
[4] Ibid. 219. [5] Ibid. 221 ; more clearly stated above.
[6] *Vin.* iii, 224.

made of pure black sheep's wool ?" It was laid down in Vesālī[1] . . .

Concerning the group of six monks . . .

The group of six monks had a rug made of pure black sheep's wool . . .

One laying down[1] . . .

He originates it by six origins. [12]

" . . . involving Forfeiture laid down for one who is having a new rug made without taking a portion of white (wools) and a portion of reddish-brown colours ?" It was laid down in Sāvatthī[2] . . .

Concerning the group of six monks . . .

The group of six monks, taking only a little white for the seam, all the same had a rug made of pure black sheep's wool . . .

One laying down[2] . . .

He originates it by six origins. [13]

" . . . involving Forfeiture laid down for one who has a rug made every year ?" It was laid down in Sāvatthī[3] . . .

Concerning several monks . . .

Several monks had a rug made every year . . .

One laying down,[4] one supplementary laying down[5] . . .

He originates it by six origins. [14]

" . . . involving Forfeiture laid down for one who is having a new rug to sit upon made without taking a piece the breadth of the accepted span from all round an old rug ?" It was laid down in Sāvatthī[6] . . .

Concerning several monks . . .

Several monks, discarding their rugs, took upon themselves the practice of forest-dwellers, the practice of almsmen, the practice of those who wear rag-robes . . .

One laying down[7] . . .

He originates it by six origins. [15]

" . . . involving Forfeiture laid down for one who, having accepted sheep's wool, exceeds the three yojanas (for which it may be conveyed) ?" It was laid down in Sāvatthī[8] . . .

[1] Ibid. 225.
[2] Ibid. 226.
[3] Ibid. 227.
[4] Ibid. 228.
[5] Ibid. 229.
[6] Ibid. 230 ff.
[7] Ibid. 232.
[8] Ibid. 233 ff.

Concerning a certain monk . . .

A certain monk, having received sheep's wool, exceeded the three yojanas (for which it may be conveyed) . . .

One laying down [1] [11] . . .

He originates it by two origins : it may be that he originates it by body, not by speech, not by mind ; it may be that he originates it by body and by mind, not by speech. [16]

" . . . involving Forfeiture laid down for one who has sheep's wool washed by a nun who is not a relation ? " It was laid down among the Sakyans [2] . . .

Concerning the group of six monks . . .

The group of six monks had sheep's wool washed by nuns who were not relations . . .

One laying down [3] . . .

He originates it by six origins. [17]

" . . . involving Forfeiture laid down for one who accepts gold and silver ? " It was laid down in Rājagaha [4] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan accepted gold and silver . . .

One laying down [5] . . .

He originates it by six origins. [18]

" . . . involving Forfeiture laid down for one who engages in various transactions in which gold and silver are used ? " It was laid down in Sāvatthī [6] . . .

Concerning the group of six monks . . .

The group of six monks engaged in various transactions in which gold and silver were used . . .

One laying down [6] . . .

He originates it by six origins. [19]

" . . . involving Forfeiture laid down for one who engaged in various transactions in which there was bartering ? " It was laid down in Sāvatthī [7] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan engaged in bartering with a wanderer . . .

[1] Ibid. 233 ff. [2] Ibid. 234. [3] Ibid. 235. [4] Ibid. 236.
[5] Ibid. 237. [6] Ibid. 239. [7] Ibid. 240.

One laying down [1] . . .

He originates it by six origins. [20]

The Second Division: that on Silk

" . . . involving Forfeiture laid down for one who exceeds the ten days (for keeping) an extra bowl?" It was laid down in Sāvatthī [2] . . .

Concerning the group of six monks . . .

The group of six monks kept an extra bowl . . .

One laying down,[3] one supplementary laying down [3] . . .

He originates it by two origins: it may be that he originates it by body and by speech, not by mind; it may be that he originates it by body and by speech and by mind. [21]

" . . . involving Forfeiture laid down for who gets another new bowl in exchange for a bowl that has been mended in less than five places?" It was laid down among the Sakyans [4] . . .

Concerning the group of six monks . . .

The group of six monks, when their bowls were only a little broken, only a little chipped and scratched, asked for many bowls . . .

One laying down [5] . . .

He originates it by six origins. [22]

" . . . involving Forfeiture laid down for one who, after he has accepted medicines, exceeds the seven days (for which they may be stored)?" It was laid down in Sāvatthī [6] . . .

Concerning several [12] monks . . .

Several monks, having accepted medicines, exceeded the seven days . . .

One laying down [7] . . .

He originates it by two origins (*as in*) the Kaṭhina(-robe Section).[8] [23]

" . . . involving Forfeiture laid down for one who, while more than a month of the hot weather remains, is looking about for robe-material as a cloth for the rains?" It was laid down in Sāvatthī [9] . . .

[1] Ibid. 241. [2] *Vin.* iii, 242. [3] Ibid. 243. [4] Ibid. 244. [5] Ibid. 246. [6] Ibid. 248. [7] Ibid. 251.
[8] This must refer to the first offence of Expiation involving Forfeiture.
[9] *Vin.* iii, 252.

Concerning the group of six monks . . .

The group of six monks, while more than a month of the hot weather remained, looked about for robe-material as a cloth for the rains . . .

One laying down [1] . . .

He originates it by six origins. [24]

" . . . involving Forfeiture laid down for one who, having himself given a robe to a monk, angry and displeased tore it away ? " It was laid down in Sāvatthī [2] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan, having himself given a robe to a monk, angry and displeased tore it away . . .

One laying down [3] . . .

He originates it by three origins. [25]

" . . . involving Forfeiture laid down for one who, himself asking for yarn, should have robe-material woven by weavers ? " It was laid down in Rājagaha [4] . . .

Concerning the group of six monks . . .

The group of six monks, themselves asking for yarn, had robe-material woven by weavers . . .

One laying down [4] . . .

He originates it by six origins. [26]

" . . . involving Forfeiture laid down for one who, before being invited by a householder who is not a relation approaches weavers and puts forward a consideration with regard to robe-material ? " It was laid down in Sāvatthī [5] . . .

Concerning the venerable Upananda the Sakyan . . .

The venerable Upananda the Sakyan, before being invited, approached the weavers of a householder who was not a relation (of his) and put forward a consideration with regard to robe-material . . .

One laying down [6] . . .

He originates it by six origins. [27]

" . . . involving Forfeiture laid down for one who, having accepted a special robe, exceeds the robe-season (in the time during which he lays aside the robe-material) ? " It was laid down in Sāvatthī [7] . . .

[1] Ibid. [2] Ibid. 254. [3] Ibid. 255. [4] Ibid. 256.
[5] Ibid. 257. [6] Ibid. 259. [7] *Vin.* iii, 260.

Concerning several monks . . .

Several monks, having accepted robe-material, exceeded the robe-season . . .

One laying down [1] . . .

He originates it by two origins, (*as in*) the Kaṭhina(-robe Section).[2] [28]

" . . . involving Forfeiture laid down for one who is separated from any one of his three robes for more than six nights, having laid it aside in a house ? " It was laid down in Sāvatthī [3] . . .

Concerning several monks . . .

Several monks were separated from a certain one of their three robes for more than six nights, having laid it aside in a house . . .

[13] One laying down [4] . . .

He originates it by two origins, (*as in*) the Kaṭhina(-robe Section). [29]

" . . . involving Forfeiture laid down for one who knowingly appropriates to himself an apportioned benefit belonging to the Order ? " It was laid down in Sāvatthī [5] . . .

Concerning the group of six monks . . .

The group of six monks knowingly appropriated to themselves an apportioned benefit belonging to the Order . . .

One laying down [6] . . .

He originates it by three origins. [30]

The Third Division : that on a Bowl

Concluded are the thirty offences of Expiation involving Forfeiture.

Its summary :

Ten (nights), one night, and a month, and washing, acceptance,
And on one who is not a relation, specially laid aside, by two, by a messenger,[7] /
Silk, two on pure portions, for six years, a rug,

[1] Ibid. 261. [2] See text p. 88. [3] Ibid. 262.
[4] Ibid. 263. [5] Ibid. 265. [6] Ibid.
[7] These two first lines occur at *Vin.* iii, 223 though the second line reads there " just three on non-relations ", *aññātakāni tīṇ' eva*, which is thus clearer in its reference to the ten offences than the *aññātakañ ca, uddissa* above.

And two on (sheep's) wool, on taking, two on various transactions,[1] /
Two on bowls, and on medicine, for the rains, the fifth on a gift,
Oneself, having woven, a special robe, dangerous, and belonging to the Order.

"Where was that offence of Expiation laid down by that Lord who knows, who sees, perfected one, Fully Self-Awakened One, for telling a conscious lie?" It was laid down in Sāvatthī.[2]

"Concerning whom?" Concerning Hatthaka the Sakyan.

"On what subject?" On the subject of Hatthaka the Sakyan who, when he was talking with followers of other sects, having denied, acknowledged, and having acknowledged, denied.

One laying down.[3]

Of the six origins of offences he originates (the offence) by three origins: it may be that he originates it by body and by mind, not by speech; it may be that he originates it by speech and by mind, not by body; it may be that he originates it by body and by speech and by mind. [1]

Offence of Expiation for insulting speech . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks, quarrelling with well behaved monks, insulted the well behaved monks . . . One laying down[4] . . . He originates it by three origins. [2]

Offence of Expiation for the slander of monks . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks brought slander against monks for quarrelling, for disputing, for engaging in contention . . . One laying down[5] . . . He originates it by three origins. [3]

Offence of Expiation for making one who is not ordained speak Dhamma line by line . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks made lay-followers speak Dhamma line by line [**14**] . . . One laying down[6] . . . He originates it by two origins: it may be that he originates it by speech, not by body, not by mind; it

[1] These two lines are at *Vin.* iii, 242, and the next two at *Vin.* iii, 266.
[2] *Vin.* iv, 1.
[3] Ibid. 2.
[4] Ibid. 6.
[5] Ibid. 12.
[6] Ibid. 14.

may be that he originates it by speech and by mind, not by body. [4]

Offence of Expiation for lying down in a sleeping-place for more than two or three nights with one who is not ordained . . . It was laid down in Āḷavī . . . Concerning several monks . . . Several monks lay down in a sleeping-place with one who was not ordained . . . One laying down,[1] one supplementary laying down [1] . . . He originates it by two origins : it may be that he originates it by body, not by speech, not by mind ; it may be that he originates it by body and by mind, not by speech. [5]

Offence of Expiation for lying down in a sleeping-place with a woman . . . It was laid down in Sāvatthī . . . Concerning the venerable Anuruddha . . . The venerable Anuruddha lay down in a sleeping-place with a woman . . . One laying down [2] . . . He originates it by two origins, (as) in Sheep's Wool.[3] [6]

Offence of Expiation for teaching Dhamma to a woman in more than five or six sentences . . . It was laid down in Sāvatthī . . . Concerning the venerable Udāyi . . . The venerable Udāyi taught Dhamma to a woman . . . One laying down,[4] two supplementary layings down [5] . . . He originates it by two origins, (as) in Dhamma line by line.[6] [7]

Offence of Expiation for speaking, when it is a fact, of a condition of further-men to one who is not ordained . . . It was laid down in Vesālī . . . Concerning monks on the banks of the (river) Vaggumudā . . . The monks on the banks of the Vaggumudā spoke praise to householders of one another's conditions of further-men . . . One laying down [7] . . . He originates it by three origins : it may be that he originates by body, not by speech, not by mind ; it may be that he originates it by speech, not by body, not by mind ; it may be that he originates it by body and by speech, not by mind. [8]

Offence of Expiation for speaking to one who is not ordained of a monk's very bad offence . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks spoke to one who was not ordained of a monk's very bad offence . . . One laying down [8] . . . He originates it by three origins . . . [9]

[1] *Vin.* iv, 16. [2] Ibid. 19. [3] *Forf.* 16. See text p. 88. [4] *Vin.* iv, 21. [5] Ibid. 21, 22. [6] *Exp.* 4. See text p. 88. [7] *Vin.* iv, 25. [8] Ibid. 31.

Offence of Expiation for digging the ground ... It was laid down in Āḷavī ... Concerning the monks of Āḷavī ... The monks of Āḷavī dug the ground ... One laying down [1] ... He originates it by three origins ... [10]

The First Division: that on Lying [2]

[15] Offence of Expiation for destruction of vegetable growth ... It was laid down in Āḷavī ... Concerning the monks of Āḷavī ... The monks of Āḷavī cut down a tree ... One laying down [3] ... He originates it by three origins. [11]

Offence of Expiation in evasion, in vexing ... It was laid down in Kosambī ... Concerning the venerable Channa ... The venerable Channa, on being examined for an offence in the midst of the Order, shelved the question by (asking) another ... One laying down,[4] one supplementary laying down [4] ... He originates it by three origins. [12]

Offence of Expiation in making (someone) look down upon, in criticizing ... It was laid down in Rājagaha ... Concerning monks who were followers of Mettiya and Bhummajaka ... Monks who were followers of Mettiya and Bhummajaka made monks look down upon the venerable Dabba the Mallian ... One laying down,[5] one supplementary laying down [5] ... He originates it by three origins. [13]

Offence of Expiation for setting forth without asking (for permission to do so) and not having removed a couch or chair or a mattress or stool belonging to the Order that he had spread in the open air ... It was laid down in Sāvatthī ... Concerning several monks ... Several monks set forth without asking (for permission to do so) and not having removed lodgings belonging to the Order that they had spread in the open air ... One laying down,[6] one supplementary laying down [7] ... He originates it by two origins (as in) Kaṭhina-cloth.[8] [14]

Offence of Expiation for setting forth without asking (for permission to do so) and not having removed a sleeping-place

[1] Ibid. 33.
[2] Called simply First Division at *Vin.* iv, 33.
[3] *Vin.* iv, 34. [4] Ibid. 36. [5] Ibid. 38.
[6] *Vin.* iv, 39, a *sikkhāpada*, rule of training.
[7] *Vin.* iv, 39–40, an *anujānāmi*, an allowance.
[8] *Forf.* 1–10.

he had spread in a vihāra belonging to the Order . . . It was laid down in Sāvatthī . . . Concerning the group of seventeen monks . . . The group of seventeen monks set forth without asking (for permission to do so) and not removing a sleeping-place they had spread in a vihāra belonging to the Order . . . One laying down [1] . . . He originates it by two origins (as in) Kaṭhina-cloth.[2] [15]

Offence of Expiation for lying down in a sleeping-place in a vihāra belonging to the Order knowing that one was encroaching on (the space intended for) a monk who had arrived first . . . *It was laid down in Sāvatthī . . . Concerning the group* of six monks . . . The group of six monks lay down in a sleeping-place encroaching on (the space intended for) monks who were Elders . . . One laying down [3] . . . He originates it by one origin : he originates it by body and by mind, not by speech. [16]

Offence of Expiation for throwing out, being angry and displeased, a monk from a vihāra belonging to the Order . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks, angry and displeased, threw out monks from a vihāra belonging to the Order [**16**] . . . One laying down [4] . . . He originates it by three origins. [17]

Offence of Expiation for sitting down on a couch or a chair that has removable feet and is in a lofty cell with an upper part in a vihāra belonging to the Order . . . It was laid down in Sāvatthī . . . Concerning a certain monk . . . A certain monk sat down hastily [5] on a couch that had removable feet and was in a lofty cell with an upper part in a vihāra belonging to the Order . . . One laying down [6] . . . He originates it by two origins : it may be that he originates it by body, not by speech, not by mind ; it may be that he originates it by body and by mind, not by speech. [18]

Offence of Expiation for one who, having determined on two or three enclosures, determines on (something) more than that . . . It was laid down in Kosambī . . . Concerning the venerable Channa . . . The venerable Channa again and again had a finished vihāra roofed, again and again had it plastered ;

1 *Vin.* iv, 41.
2 See [14] above, also text p. 88.
3 *Vin.* iv, 43.
4 *Vin.* iv, 44.
5 *sahasā*, see *BD.* ii, 255, n. 1.
6 *Vin.* iv, 46.

the overloaded vihāra fell down ... One laying down [1] ... He originates it by six origins. [19]

Offence of Expiation for sprinkling water that he knows contains living things over grass or clay ... It was laid down in Āḷavī ... Concerning the monks of Āḷavī ... The monks of Āḷavī, knowing that the water contained living things, sprinkled (it over) grass and clay ... One laying down [2] ... He originates it by three origins. [20]

The Second Division: that on Vegetable-growth

Offence of Expiation for the exhortation of nuns by one who had not been agreed upon ... It was laid down in Sāvatthī ... Concerning the group of six monks ... On the subject of the six monks who exhorted nuns though they had not been agreed upon. "Is there there a laying down, a supplementary laying down, a laying down (for something) that has not (yet) occurred?" There is one laying down,[3] one supplementary laying down,[4] for it there is no laying down (for something) that has not (yet) occurred ... He originates it by two origins: it may be that he originates it by speech, not by body, not by mind; it may be that he originates it by speech and by mind, not by body. [21]

Offence of Expiation for the exhortation of nuns after the sun has set ... It was laid down in Sāvatthī ... Concerning the venerable Cūlapanthaka ... The venerable Cūlapanthaka exhorted nuns after the sun had set ... One laying down [5] ... He originates it by two origins (as) in Dhamma line by line.[6] [22]

Offence of Expiation for the exhortation of nuns, after having approached nuns' quarters ... It was laid down among the Sakyans ... Concerning the group of six monks ... The group of six monks [17] having approached nuns' quarters exhorted the nuns ... One laying down,[7] one supplementary laying down [8] ... He originates it by two origins (as in) Kaṭhina-cloth.[9] [23]

Offence of Expiation for saying, "Monks are exhorting nuns for the sake of gain" ... It was laid down in Sāvatthī ...

[1] *Vin.* iv. 47.
[2] Ibid. 49.
[3] Ibid. 51, a *sikkhāpada*.
[4] Ibid., a long *anujānāmi*.
[5] *Vin.* iv. 55.
[6] *Exp.* 4. See text p. 88.
[7] Ibid. 56.
[8] Ibid. 57.
[9] *Exp.* 23. See text p. 88.

Concerning the group of six monks . . . The group of six monks said, " Monks are exhorting nuns for the sake of gain " . . . One laying down [1] . . . He originates it by three origins. [24]

Offence of Expiation for giving robe-material to a nun who is not a relation . . . It was laid down in Sāvatthī . . . Concerning a certain monk . . . A certain monk gave robe-material to a nun who was not a relation . . . One laying down,[2] one supplementary laying down [3] . . . He originates it by six origins. [25]

Offence of Expiation for sewing robe-material for a nun who is not a relation . . . It was laid down in Sāvatthī . . . Concerning the venerable Udāyi . . . The venerable Udāyi sewed robe-material for a nun who was not a relation . . . One laying down [4] . . . He originates it by six origins. [26]

Offence of Expiation for going along the same highway, having arranged together with a nun . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks went along the same highway, having arranged together with nuns . . . One laying down,[5] one supplementary laying down [6] . . . He originates it by four origins : it may be that he originates it by body, not by speech, not by mind ; it may be that he originates it by body and by speech, not by mind ; it may be that he originates it by body and by mind, not by speech ; it may be that he originates it by body and by speech and by mind. [27]

Offence of Expiation for embarking in one boat, having arranged together with a nun . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks embarked in one boat, having arranged together with nuns . . . One laying down,[7] one supplementary laying down [8] . . . He originates it by four origins. [28]

Offence of Expiation for eating almsfood knowing it to have been procured through (the intervention of) a nun . . . It was laid down in Rājagaha . . . Concerning Devadatta . . . Devadatta made use of almsfood knowing it to have been procured through (the intervention of) a nun . . . One laying down,[9] one

[1] *Vin.* iv, 58.
[2] Ibid. 59.
[3] Ibid. 60.
[4] Ibid. 61.
[5] Ibid. 62.
[6] Ibid. 63.
[7] *Vin.* iv, 64.
[8] Ibid. 65.
[9] Ibid. 67.

supplementary laying down [1] . . . He originates it by one origin: he originates it by body and by mind, not by speech. [29]

[18] Offence of Expiation for sitting down in a private place together with a nun, the one with the other . . . It was laid down in Sāvatthī . . . Concerning the venerable Udāyi . . . The venerable Udāyi sat down in a private place together with a nun, the one with the other . . . One laying down [2] . . . He originates it by one origin: he originates it by body and by mind, not by speech. [30]

The Third Division: that on Exhortation

Offence of Expiation for eating more than (one meal) at a public rest-house . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks, staying on and on, ate at a public rest-house . . . One laying down,[3] one supplementary laying down [3] . . . He originates it by two origins (as in) Sheep's Wool.[4] [31]

Offence of Expiation in a group-meal . . . It was laid down in Rājagaha . . . Concerning Devadatta . . . Devadatta and his company ate, having asked and asked among households . . . One laying down,[5] seven supplementary layings down [6] . . . He originates it by two origins (as in) Sheep's Wool.[7] [32]

Offence of Expiation in an out-of-turn meal . . . It was laid down in Vesālī . . . Concerning several monks . . . Several monks, invited somewhere, ate elsewhere . . . One laying down,[8] three supplementary layings down [9] . . . He originates it by two origins (as in) Kaṭhina-cloth.[10] [33]

Offence of Expiation for, after accepting two or three bowlsful of cake, accepting more than that . . . It was laid down in Sāvatthī . . . Concerning several monks . . . Several monks, not knowing moderation, accepted . . . One laying down [11] . . . He originates it by six origins. [34]

Offence of Expiation for partaking of solid food or soft food

[1] Ibid. 67. [2] Ibid. 68. [3] Ibid. 70.
[4] *Forf.* 16, and see text p. 88. [5] *Vin.* iv, 71. [6] Ibid. 72–74.
[7] *Forf.* 16, and see text p. 88. [8] *Vin.* iv, 77.
[9] *Vin.* iv, 77, 78, the third one being an *anujānāmi*. *Kkvt.* 103 says in what is probably its only reference to the Parivāra that it speaks of four supplementary layings down.
[10] *Forf.* 1. See text p. 88. [11] *Vin.* iv, 80.

that is not left over after one has eaten and is satisfied . . . It was laid down in Sāvatthī . . . Concerning several monks . . . Several monks, having eaten and being satisfied, ate elsewhere . . . One laying down,[1] one supplementary laying down[1] . . . He originates it by two origins (as in) Kaṭhina-cloth.[2] [35]

Offence of Expiation for inviting a monk who has eaten and is satisfied to take solid food or soft food that has not been left over . . . It was laid down in Sāvatthī . . . Concerning several monks . . . Several monks, having eaten and being satisfied, invited a monk to take soft food that had not been left over . . . One laying down [3] . . . He originates it by three origins. [36]

[19] Offence of Expiation for partaking of solid food or soft food at the wrong time . . . It was laid down in Rājagaha . . . Concerning the group of seventeen monks . . . The group of seventeen monks partook of a meal at the wrong time . . . One laying down [4] . . . He originates it by two origins (as in) Sheep's Wool.[5] [37]

Offence of Expiation for partaking of solid food or soft food that had been stored . . . It was laid down in Sāvatthī . . . Concerning the venerable Belaṭṭhasīsa . . . The venerable Belaṭṭhasīsa partook of a meal that had been stored . . . One laying down [6] . . . He originates it by two origins (as in) Sheep's Wool.[5] [38]

Offence of Expiation for eating sumptuous foods having asked for them for oneself . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks ate sumptuous foods having asked for them for themselves . . . One laying down,[7] one supplementary laying down [7] . . . He originates it by four origins. [39]

Offence of Expiation for conveying to the mouth nutriment that has not been given . . . It was laid down in Vesālī . . . Concerning a certain monk . . . A certain monk conveyed to his mouth nutriment that had *not* been *given* . . . One laying down,[8] one supplementary laying down [8] . . . He originates it by two origins (as in) Sheep's Wool.[5] [40]

The Fourth Division : that on Food

[1] Ibid. 82. [2] *Forf.* 16, and see text p. 88. [3] Ibid. 84.
[4] Ibid. 85. [5] *Forf.* 16. See text p. 88. [6] *Vin.* iv, 87.
[7] Ibid. 88. [8] Ibid. 90.

Offence of Expiation for giving with one's own hand solid food or soft food to an unclothed ascetic or to a wanderer or to a female wanderer ... It was laid down in Vesālī ... Concerning the venerable Ānanda ... The venerable Ānanda gave two cakes to a certain female wanderer thinking that they were one ... One laying down.[1] He originates it by two origins (as in) Sheep's Wool.[2] [41]

Offence of Expiation for dismissing a monk after saying (to him), " Come, your reverence, we will go into a village or a market-town for almsfood," whether he has caused (the almsfood) to be given or has not caused it to be given ... It was laid down in Sāvatthī ... Concerning the venerable Upananda the Sakyan ... The venerable Upananda the Sakyan, after saying to a monk, " Come, your reverence, we will go into a village for almsfood," then dismissed him without having caused it to be given to him ... One laying down[3] ... He originates it by three origins. [42]

Offence of Expiation for sitting down after intruding on a family with food ... It was laid down in Sāvatthī ... Concerning the venerable Upananda the Sakyan ... The venerable Upananda the Sakyan sat down after he had intruded on a family with food ... One [**20**] laying down[4] ... He originates it by one origin: he originates it by body and by mind, not by speech. [43]

Offence of Expiation for sitting down in a private place on a secluded seat together with a woman ... It was laid down in Sāvatthī ... Concerning the venerable Upananda the Sakyan ... The venerable Upananda the Sakyan sat down in a private place on a secluded seat together with a woman ... One laying down[5] ... He originates it by one origin: he originates it by body and by mind, not by speech. [44]

Offence of Expiation for sitting down in a private place together with a woman, the one with the other ... It was laid down in Sāvatthī ... Concerning the venerable Upananda the Sakyan ... The venerable Upananda the Sakyan sat down in a private place together with a woman, the one with the

[1] Ibid. 92.
[2] *Forf.* 16, and see text p. 88.
[3] *Vin.* iv, 93.
[4] Ibid. 95.
[5] Ibid. 96.

other . . . One laying down [1] . . . He originates it by one origin: he originates it by body and by mind, not by speech. [45]

Offence of Expiation for calling upon families before a meal or after a meal and, being invited and being (provided) with a meal, does not ask (for permission to enter) if a monk be there . . . It was laid down in Rājagaha . . . Concerning the venerable Upananda the Sakyan . . . The venerable Upananda the Sakyan called upon families before a meal and after a meal (though) being invited and being (provided) with a meal . . . One laying down,[2] four supplementary layings down [3] . . . He originates it by two origins (as in) Kaṭhina-cloth.[4] [46]

Offence of Expiation for asking for medicine[5] for longer than that (i.e. four months) . . . Concerning the group of six monks . . . The group of six monks, on being told by Mahānāma the Sakyan, " Revered sirs, wait this day (only)," did not wait . . . One laying down [6] . . . He originates it by six origins. [47]

Offence of Expiation for going to see an army fighting . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks went to see an army fighting . . . One laying down,[7] one supplementary laying down [8] . . . He originates it by two origins (as in) Sheep's Wool.[9] [48]

Offence of Expiation for staying with an army for more than three nights . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks stayed with an army for more than three nights . . . One laying down [10] . . . He originates it by two origins (as in) Sheep's Wool.[9] [49]

Offence of Expiation for going to a sham-fight . . . It was laid down in Sāvatthī [21] . . . Concerning the group of six monks . . . The group of six monks went to a sham-fight . . . One laying down [11] . . . He originates it by two origins (as in) Sheep's Wool.[12] [50]

The Fifth Division: that on an Unclothed Ascetic

1 *Vin.* iv, 97. 2 Ibid. 98. 3 Ibid. 99, 100.
4 *Forf.* 1, and see text p. 88.
5 Though of the four requisites medicine is the one that this offence is concerned with, in the *sikkhāpada* itself the word used is *paccaya*, a requisite, what a monk depends on.
6 *Vin.* iv, 102–3. 7 Ibid. 104. 8 Ibid. 105. 9 *Forf.* 16.
10 *Vin.* iv. 106. 11 Ibid. 107. 12 *Forf.* 16.

Offence of Expiation in drinking fermented liquor and spirits ... It was laid down in Kosambī ... Concerning the venerable Sāgata ... The venerable Sāgata drank strong drink ... One laying down [1] ... He originates it by two origins: it may be that he originates it by body, not by speech, not by mind; it may be that he originates it by body and by mind, not by speech. [51]

Offence of Expiation in tickling with the fingers ... It was laid down in Sāvatthī ... Concerning the group of six monks ... The group of six monks made a monk laugh by tickling him with their fingers ... One laying down [2] ... He originates it by one origin: he originates it by body and by mind, not by speech. [52]

Offence of Expiation for playing in the water ... It was laid down in Sāvatthī ... Concerning the group of seventeen monks ... The group of seventeen monks sported in the water of the river Aciravatī ... One laying down [3] ... He originates it by one origin: he originates it by body and by mind, not by speech. [53]

Offence of Expiation in disrespect ... It was laid down in Kosambī ... Concerning the venerable Channa ... did (things) out of disrespect ... One laying down [4] ... He originates it by three origins. [54]

Offence of Expiation in frightening a monk ... It was laid down in Sāvatthī ... Concerning the group of six monks ... The group of six monks frightened a monk ... One laying down [5] ... He originates it by three origins. [55]

Offence of Expiation in warming oneself having kindled a fire ... It was laid down among the Bhaggas ... Concerning several monks ... Several monks warmed themselves having kindled a fire ... One laying down,[5] two supplementary layings down [6] ... He originates it by six origins. [56]

Offence of Expiation for bathing (at intervals of) less than half a month ... It was laid down in Rājagaha ... Concerning several monks ... Several monks, though they had seen the king, bathed, not knowing moderation ... One laying down,[7]

[1] *Vin.* iv, 110. [2] Ibid. 111. [3] Ibid. 112. [4] Ibid. 113.
[5] Ibid. 114. [6] Ibid. 115–6. [7] Ibid. 117.

six supplementary layings down.[1] " Is it a laying down (that holds good) everywhere, a laying down (that holds good only) for certain districts ? " A laying down (that holds good only) for certain districts. Of the six origins of offences he originates it by two origins (as in) Sheep's Wool.[2] [57]

[22] Offence of Expiation for making use of a new robe without taking any one mode of disfigurement of the three modes of disfigurement . . . It was laid down in Sāvatthī . . . Concerning several monks . . . Several monks did not recognize their own robes . . . One laying down.[3] Of the six origins of offences he originates it by two origins (as in) Sheep's Wool.[2] [58]

Offence of Expiation for making use of a robe that had not been taken away and that he himself had assigned to a monk or a nun or a female probationer or a novice or a female novice . . . It was laid down in Sāvatthī . . . Concerning the venerable Upananda the Sakyan . . . The venerable Upananda the Sakyan made use of a robe that had not been taken away and that he himself had assigned to a monk . . . One laying down [4] . . . He originates it by two origins (as in) Kaṭhina-cloth.[5] [59]

Offence of Expiation for hiding a monk's bowl or robe or (piece of cloth) to sit on or needle-case or girdle . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks hid a bowl and a robe belonging to monks . . . One laying down [6] . . . He originates it by three origins. [60]

The Sixth Division : that on Fermented Liquor and Spirits [7]

Offence of Expiation for intentionally depriving a living thing of life . . . It was laid down in Sāvatthī . . . Concerning the venerable Udāyi . . . The venerable Udāyi intentionally deprived a living thing of life . . . One laying down [8] . . . He originates it by three origins. [61]

Offence of Expiation for making use of water knowing that it contains living things . . . It was laid down in Sāvatthī . . .

[1] Ibid. 117–8. [2] *Forf.* 16. See text p. 88. [3] *Vin.* iv, 120.
[4] Ibid. 121. [5] *Forf.* 1. See text p. 88. [6] *Vin.* iv, 123.
[7] Called at *Vin.* iv, 124 : On drinking fermented liquor.
[8] *Vin.* iv, 124.

Concerning the group of six monks . . . The group of six monks made use of water knowing that it contained living things . . . One laying down [1] . . . He originates it by three origins. [62]

Offence of Expiation for opening up for a further (formal) act a legal question knowing that it had been settled according to rule . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks opened up for a further (formal) act a legal question knowing that it had been settled according to rule . . . One laying down [2] . . . He originates it by three origins. [63]

Offence of Expiation for concealing a monk's offence knowing it to be a very bad one . . . It was laid down in Sāvatthī . . . Concerning a certain monk . . . **[23]** A certain monk concealed a monk's offence knowing it to be a very bad one . . . One laying down [3] . . . He originates it by one origin : he originates it by body and by speech and by mind. [64]

Offence of Expiation for ordaining a man knowing him to be less than twenty years of age . . . It was laid down in Rājagaha . . . Concerning several monks . . . Several monks ordained a man knowing him to be less than twenty years of age. One laying down [4] . . . He originates it by three origins. [65]

Offence of Expiation for going along the same highway having arranged together with a caravan knowing it to be set on theft . . . It was laid down in Sāvatthī . . . Concerning a certain monk . . . A certain monk went along the same highway having arranged together with a caravan knowing it to be set on theft . . . One laying down [5] . . . He originates it by two origins : it may be that he originates it by body and by mind, not by speech ; it may be that he originates it by body and by speech and by mind. [66]

Offence of Expiation for going along the same highway having arranged together with a woman . . . It was laid down in Sāvatthī . . . Concerning a certain monk . . . A certain monk went along the same highway having arranged together with a woman . . . One laying down [6] . . . He originates it by four origins. [67]

Offence of Expiation for not giving up a pernicious view

[1] Ibid. 125.
[2] Ibid. 126.
[3] Ibid. 127.
[4] *Vin.* iv, 130.
[5] Ibid. 131.
[6] Ibid. 133.

though being admonished up to three times . . . It was laid down in Sāvatthī . . . Concerning the monk Ariṭṭha who had formerly been a vulture-trainer . . . The monk Ariṭṭha who had formerly been a vulture-trainer did not give up a pernicious view though being admonished up to three times . . . One laying down [1] . . . He originates it by one origin : he originates it by body and by speech and by mind. [68]

Offence of Expiation for eating together with a monk knowing him to be one who talks thus, has not acted according to the rule, and has not given up that view . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks ate together with the monk Ariṭṭha knowing him to be one who talked thus, had not acted according to the rule, and had not given up that view . . . One laying down [2] . . . He originates it by three origins. [69]

Offence of Expiation for encouraging a novice knowing him to be thus expelled . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks encouraged the novice Kaṇḍaka knowing him to have been thus expelled [**24**] . . . One laying down [3] . . . He originates it by three origins. [70]

The Seventh Division : on What Contains Living Things

Offence of Expiation for saying, when one is being spoken to by monks regarding a rule, " I will not train myself in this rule of training, your reverences, till I have inquired about it from another monk, experienced, expert in Discipline " . . . It was laid down in Kosambī . . . Concerning the venerable Channa . . . The venerable Channa, on being spoken to by monks, said, " . . . till I have inquired about it . . . " . . . One laying down [4] . . . He originates it by three origins. [71]

Offence of Expiation in disparaging Discipline . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks disparaged Discipline . . . One laying down [5] . . . He originates it by three origins. [72]

Offence of Expiation for putting (a monk) in confusion . . . It was laid down in Sāvatthī . . . Concerning the group of six

[1] Ibid. 135. [2] Ibid. 137. [3] Ibid. 139.
[4] *Vin.* iv, 141. [5] Ibid. 143.

monks . . . The group of six monks confused . . . One laying down [1] . . . He originates it by three origins. [73]

Offence of Expiation for giving a blow to monk when one is angry and displeased . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks, angry, displeased, gave a blow to monks . . . One laying down [2] . . . He originates it by one origin : he originates it by body and mind, not by speech. [74]

Offence of Expiation for raising the palm of one's hand against a monk when one is angry and displeased [3] . . . (*see* [74] ; *instead of* gave a blow *read* raised the palm of the hand) . . . [75]

Offence of Expiation for defaming a monk with an unfounded charge of an offence requiring a Formal Meeting of the Order . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks defamed a monk with an unfounded charge of an offence requiring a Formal Meeting of the Order . . . One laying down [4] . . . He originates it by three origins. [76]

Offence of Expiation for intentionally arousing remorse in a monk . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks intentionally aroused remorse in monks . . . One laying down [5] . . . He originates it by three origins. [77]

Offence of Expiation for standing overhearing monks when they are quarrelling, disputing, engaged in contention [**25**] . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks stood overhearing monks when they were quarrelling, disputing, engaged in contention . . . One laying down [6] . . . He originates it by two origins ; it may be that he originates it by body and by mind, not by speech ; it may be that he originates it by body and by speech and by mind. [78]

Offence of Expiation for engaging in criticism after having given consent for legitimate (formal) acts . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks, having given consent for legitimate (formal)

[1] Ibid. 144. [2] Ibid. 146. [3] Ibid. 147.
[4] *Vin.* iv, 148. [5] Ibid. 149. [6] Ibid. 150.

acts, afterwards engaged in criticism . . . One laying down [1] . . . He originates it by three origins. [79]

Offence of Expiation for rising up from one's seat and departing when the Order is engaged in decisive talk without giving one's consent . . . It was laid down in Sāvatthī . . . Concerning a certain monk . . . A certain monk, rising up from his seat, departed when the Order was engaged in decisive talk without giving his consent . . . One laying down [2] . . . He originates it by one origin . . . He originates it by body and by speech and by mind. [80]

Offence of Expiation for engaging in criticism after having given away a robe by means of a complete Order . . . It was laid down in Rājagaha . . . Concerning the group of six monks . . . The group of six monks, having given away a robe by means of a complete Order, afterwards engaged in criticism . . . One laying down [3] . . . He originates it by three origins. [81]

Offence of Expiation for apportioning to an individual a benefit belonging to the Order knowing that it has been apportioned . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks apportioned to an individual a benefit belonging to the Order knowing that it had been apportioned . . . One laying down [4]. . . He originates it by three origins. [82]

The Eighth Division: that on Regarding a Rule

Offence of Expiation for entering, without announcing beforehand, the king's women's quarters . . . It was laid down in Sāvatthī . . . Concerning the venerable Ānanda . . . The venerable Ānanda, not announced beforehand, entered the king's women's quarters . . . One laying down [5] . . . He originates it by two origins (as) in Kaṭhina-cloth.[6] [83]

Offence of Expiation for picking up treasure . . . It was laid down in Sāvatthī [26] . . . Concerning a certain monk . . . A certain monk picked up treasure . . . One laying down,[7] two supplementary layings down [8] . . . He originates it by the six origins. [84]

[1] Ibid. 152. [2] Ibid. 153. [3] Ibid. 154. [4] Ibid. 156.
[5] *Vin.* iv. 160. [6] *Forf.* 1. See text p. 88.
[7] *Vin.* iv, 161. [8] Ibid. 162–3.

Offence of Expiation for entering a village at the wrong time without asking (for permission) if a monk be there . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks entered a village at the wrong time . . . One laying down,[1] three supplementary layings down [2] . . . He originates it by two origins (as) in Kaṭhina-cloth.[3] [85]

Offence of Expiation for having a needle-case made that consists of bone or ivory or horn . . . It was laid down among the Sakyans . . . Concerning several monks . . . Several monks, not knowing moderation, asked for many needle-cases . . . One laying down [4] . . . He originates it by the six origins. [86]

Offence of Expiation for having a couch or chair made exceeding the (proper) measure . . . It was laid down in Sāvatthī . . . Concerning the venerable Upananda the Sakyan . . . The venerable Upananda the Sakyan lay down on a high couch . . . One laying down [5] . . . He originates it by the six origins. [87]

Offence of Expiation for having a couch or a chair made covered with cotton . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks had a couch and a chair made covered with cotton . . . One laying down [6] . . . He originates it by the six origins. [88]

Offence of Expiation for having a piece of cloth to sit upon made exceeding the (proper) measure . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks used pieces of cloth to sit upon that were not of the (proper) measure . . . One laying down,[7] one supplementary laying down [8] . . . He originates it by the six origins. [89]

Offence of Expiation for having an itch-cloth made exceeding the (proper) measure . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks used itch-cloths that were not of the (proper) measure . . . One laying down [9] . . . He originates it by the six origins. [90]

Offence of Expiation for having a cloth for the rains made exceeding the (proper) measure . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group

[1] Ibid. 165. [2] Ibid. 165–6. [3] *Forf.* I.
[4] *Vin.* iv. 167. [5] Ibid. 168. [6] Ibid. 169.
[7] Ibid. 170. [8] Ibid. 171. [9] Ibid. 172.

of six monks used cloths for the rains that were not of the (proper) measure . . . One laying down [1] . . . He originates it by the six origins. [91]

[**27**] Offence of Expiation for having a robe made the measure of a Well-farer's robe . . . It was laid down in Sāvatthī . . . Concerning the venerable Nanda . . . The venerable Nanda wore a robe the measure of the Well-farer's robe . . . One laying down [2] . . . He originates it by the six origins. [92]

The Ninth Division: that on a King [3]

Concluded are the ninety-two offences of Expiation.

Its summary [4]:

Lying, insulting speech, slander, by line, sleeping-place, and women,[5]
Except a learned man (be present),[6] facts, a very bad offence, digging, /
Vegetable-growth, in evasion, he looked down on, a couch, and it is called a sleeping-place,[7]
First, throwing out, removable (feet), a door, and with living things, /
Not agreed on, after (sun-)set, quarters, and for gain,
Should he give, should he sew, by arrangement, a boat, should eat, together,[8] /

[1] Ibid.

[2] Ibid. 173.

[3] In the Suttavibhaṅga, *Vin.* iv, 174, this is called Ratanavagga, Division on Treasure. Treasure is the subject of the second offence in the Division. The title, Rājavagga, as above, refers to the first offence in the Division.

[4] The summaries of all nine Divisions are collected together here; in the Suttavibhaṅga each Division is followed by its summary. Some of the "catch-words" do not occur in Parivāra and can only be understood by consulting the relevant offences in the Suttavibhaṅga.

[5] *seyyā ca itthiyo*, referring to *Exp.* 5 and 6. *Vin.* iv, 33 reads *seyyāya ve duve*, two on sleeping-places, referring to two offences both of which are concerned with lying down in a sleeping-place.

[6] This is part of *Exp.* No. 7, but has not been mentioned in the Parivāra.

[7] In Parivāra above this line reads *bhūtaṁ, aññāya, ujjhāyi, mañco, seyyā ca vuccati*. At *Vin.* iv, 49 it reads *bhūtaṁ, aññāya, ujjhāyaṁ, pakkamantena te duve*. These last two deal with setting out without putting away a couch (No. 14) and a sleeping-place (No. 15).

[8] These two lines read somewhat differently in the two contexts. Above they read *asammatā, atthaṁgate, upassay'-āmisena ca, / dade, sibbe, vidhānena, nāvā, bhuñjeyya, ekato*, while at *Vin.* iv, 69 they read *asammata-atthaṁgatā, upassaya-āmisa-dānena, sibbati, / addhānaṁ, nāvaṁ, bhuñjeyya, eko ekāya te dasā ti*.

Meal, group(-meal), out-of-turn (meal), a cake, being satisfied, (asking) one who is satisfied,
Wrong time, stored, milk, for cleansing the teeth—these ten. /
Unclothed ascetic,[1] intruding on,[2] secluded, and in a private place,
Invited, on requisites, army, staying, sham-fight, /
Fermented liquor, the finger, and playing,[3] and disrespect, frightening,
Fire, on bathing, on disfigurement, himself,[4] and about not hiding, /
Intentionally,[5] water, and (formal) act, very bad offence, less than twenty,
(Set) on theft, a woman, not taught, be in communion, on one who has been expelled, /
Regarding a rule,[6] perplexity, confusion, on a blow, should he raise,
And unfounded, intentionally, "I will hear," criticism, should he depart,
Having given a robe through an Order, should apportion to individuals, /
And of kings,[7] treasure, if one be (present), needle(-case), and couch, cotton,
Cloth to sit on, itch-cloth and so on, for the rains, and on the Well-farer. /

[1] These two lines are quite different from the summary of *Exp.* 41–50 at *Vin.* iv, 108. There the reading is *pūvaṁ, kathā, 'panandassa tayaṁ, 'paṭṭhākam eva ca, / Mahānāmo, Pasenadi, senā, viddho ime dasā ti.*

[2] This refers to *Exp.* No. 43. As a reference to No. 42 appears to be missing, there are only nine headings for this 5th Division.

[3] *hāso ca. Vin.* iv, 124 reads *toyañ ca*, and the water.

[4] Merely *sāmaṁ* above. *Vin.* iv, 124 inserts *apaccuddhāraka* before *sāmaṁ*, but both these words refer to *Exp.* No. 59.

[5] The summaries of these lines at *Vin.* iv, 140 are quite different from those in the Parivāra and read *sañciccavadha-sappāṇaṁ, ukko, duṭṭhullachādanaṁ, / ūnavīsati, satthañ ca, saṁvidhāna-Ariṭṭhakaṁ, / ukkhitta-Kaṇḍakañ c' eva dasa sikkhāpadā ime ti*, thus having three lines where Parivāra has two.

[6] *Vin.* iv, 157 differs considerably from the above. It reads *sahadhamma-vivaṇṇañ ca, mohāpana-pahārakaṁ, / talasatti, amūlañ ca, sañcicca, upassuti ca, / paṭibāhanachandañ ca, Dabbañ ca, pariṇāmanaṁ.* Both contexts have three lines of summary as this is the Division with twelve sikkhāpadas in it.

[7] These two lines differ but slightly from those at *Vin.* iv, 174.

The summary of these Divisions:

Lying, and vegetable-growth, exhortation, a meal, and about an unclothed ascetic,
Fermented liquor, containing living things, a rule, with the Division on a king—these nine. /

"Where was that offence to be Confessed laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One for eating solid food or soft food, having accepted it with one's own hand from the hand of a nun who is not a relation (and) has entered among the houses?" It was laid down in Sāvatthī ... Concerning a certain monk ... A certain monk accepted a benefit from the hand of a nun who was not a relation (and) had entered among the houses ... One laying down [1] ... [28] He originates it by two origins: it may be that he originates it by body, not by speech, not by mind; it may be that he originates it by body and by mind, not by speech. [1]

Offence to be Confessed for eating without restraining a nun who is giving directions ... It was laid down in Rājagaha ... Concerning the group of six monks ... The group of six monks did not restrain nuns who were giving directions ... One laying down [2] ... He originates it by two origins: it may be that he originates it by body and by speech, not by mind; it may be that he originates it by body and by speech and by mind. [2]

Offence to be Confessed for eating solid food or soft food among families agreed upon as learners, having accepted it with his own hand ... It was laid down in Sāvatthī ... Concerning several monks ... Several monks, not knowing moderation, accepted ... One laying down,[3] two supplementary layings down [4] ... He originates it by two origins: it may be that he originates it by body, not by speech, not by mind; it may be that he originates it by body and by mind, not by speech. [3]

Offence to be Confessed for eating solid food or soft food in forest lodgings, not announced beforehand, having accepted it

[1] *Vin.* iv, 176. [2] Ibid. 177. [3] Ibid. 179. [4] Ibid. 179, 180.

with his own hand within a monastery . . . It was laid down among the Sakyans . . . Concerning several monks . . . Several monks did not announce that thieves were living in a monastery . . . One laying down,[1] one supplementary laying down [1] . . . He originates it by two origins : it may be that he originates it by body and by speech, not by mind ; it may be that he originates it by body and by speech and by mind. [4]

Concluded are the four offences to be Confessed.

Its summary [2] :

Not a relation, giving directions, learners, and about the forest—
The four to be Confessed were proclaimed by the perfect Buddha.

Where was that offence of Wrong-doing laid down by that Lord who knows, who sees, perfected one, Fully Self-Awakened One for dressing, out of disrespect, with the inner robe hanging down in front or behind ? " It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks dressed with the inner robe hanging down in front and behind . . . One laying down [3] . . . He originates it by one origin ; he originates it by body and by mind, not by speech. [1]

Offence of Wrong-doing for, out of disrespect, putting on the upper robe hanging down in front or behind . . . (*see* [1] ; *instead of* inner robe *read* upper robe). [2]

Offence of Wrong-doing for, out of disrespect, going amid the houses having uncovered the body . . . (*as before*). [3]

[29] Offence of Wrong-doing for . . . sitting down amid the houses having uncovered the body . . . [4]

Offence of Wrong-doing for . . . going (sitting down) amid the houses making play with hand or foot . . . [5, 6]

Offence of Wrong-doing for . . . going (sitting down) amid the houses looking about here and there . . . [7, 8]

Offence of Wrong-doing for going (sitting down) amid the houses with (the robes) lifted up out of disrespect . . . [9, 10]

The First Division : that on All Round

[1] Ibid. 182.
[2] Not at *Vin.* iv, 184.
[3] *Vin.* iv, 185. Notes on some of the words in the Sekhiya are given at *BD.* iii, 120 ff.

Offence of Wrong-doing for, out of disrespect, going (sitting down) amid the houses with loud laughter . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks went (sat down) amid the houses laughing a great laugh . . . One laying down [1] . . . He originates it by one origin : he originates it by body and by speech and by mind. [11, 12]

Offence of Wrong-doing for, out of disrespect, going (sitting down) amid the houses making a loud noise, a great noise . . . The group of six monks went (sat down) amid the houses making a loud noise, a great noise . . . (*see* [11]). [13, 14]

Offence of Wrong-doing for, out of disrespect, going (sitting down) amid the houses swaying the body . . . He originates it by one origin : he originates it by body and by mind, not by speech. [15, 16]

. . . swaying the arms . . . (*see* [15]). [17, 18]

. . . swaying the head . . . (*see* [15]). [19, 20]

The Second Division : that on Loud Laughter

Offence of Wrong-doing for, out of disrespect, going (sitting down) amid the houses with the arms akimbo . . . [21, 22]

Offence of Wrong-doing for, out of disrespect, going (sitting down) amid the houses muffled up . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks, having dressed themselves including their heads in the upper robes, went (sat down) amid the houses . . . [23, 24]

Offence of Wrong-doing for . . . going amid the houses crouching down on the heels . . . [25]

Offence of Wrong-doing for . . . sitting down amid the houses lolling . . . [26]

[**30**] Offence of Wrong-doing for . . . accepting almsfood inattentively . . . [27]

Offence of Wrong-doing for . . . accepting almsfood while looking about here and there . . . [28]

Offence of Wrong-doing for . . . accepting much curry only . . . [29]

[1] *Vin.* iv, 187.

Offence of Wrong-doing for, out of disrespect, accepting heaped-up almsfood . . . [30]

The Third Division: that on Arms Akimbo

Offence of Wrong-doing for, out of disrespect, eating almsfood inattentively . . . while looking about here and there . . . having chosen [1] here and there . . . [31–33]

Offence of Wrong-doing for . . . eating much curry only . . . [34]

Offence of Wrong-doing for . . . eating almsfood having chosen from the top . . . [35]

Offence of Wrong-doing for . . . covering up the curry or the condiment with conjey . . . [36]

Offence of Wrong-doing for . . . eating curry or conjey having asked for it for oneself if one is not ill . . . It was laid down in Sāvatthī . . . Concerning the group of six monks . . . The group of six monks ate curry and conjey having asked for it for themselves . . . One laying down,[2] one supplementary laying down [2] . . . He originates it by two origins: it may be that he originates it by body and by mind, not by speech; it may be that he originates it by body and by speech and by mind. [37]

Offence of Wrong-doing for . . . looking at the bowls of others captious-mindedly . . . One laying down . . . He originates it by one origin: he originates it by body and by mind, not by speech. [38]

Offence of Wrong-doing for . . . making up a large mouthful . . . [39]

Offence of Wrong-doing for, out of disrespect, making up a long morsel (of food) . . . [40]

The Fourth Division: that on Almsfood [3]

Offence of Wrong-doing for, out of disrespect, opening the mouth when the mouthful had not been brought close . . . [41]

[1] Text here reads *omasitvā* against *omadditvā* at *Vin.* iv, 191. The context at *Vin.* iv requires *omadditvā*, having chosen; in its no-offence clause it uses *omasati* twice, " to be impatient with," to insult, to touch a person. That the word belongs to what is not-an-offence is borne out by *Kkvt.* 150.

[2] *Vin.* iv, 193.

[3] Instead of *piṇḍapāta* as above, *Vin.* iv, 194 has *sakkacca* " attentively ".

Offence of Wrong-doing for ... putting the whole hand into the mouth while one is eating ... [42]

Offence of Wrong-doing for ... talking with a mouthful in the mouth ... It was laid down in Sāvatthī ... Concerning the group of six monks [**31**] ... The group of six monks talked with a mouthful in the mouth ... One laying down ... He originates it by one origin: he originates it by body and by speech and by mind. [43]

Offence of Wrong-doing for ... eating while tossing up balls (of food) ... while breaking up the mouthfuls ... stuffing the cheeks ... shaking the hands about ... scattering lumps of boiled rice ... putting out the tongue ... smacking the lips ... One laying down [1] ... He originates it by one origin: he originates it by body and by mind, not by voice. [44–50]

The Fifth Division: that on Mouthful

Offence of Wrong-doing for, out of disrespect, eating while making a hissing sound ... It was laid down in Kosambī ... Concerning several monks ... Several monks drank milk making a hissing sound ... One laying down ... He originates it by one origin ... [51]

Offence of Wrong-doing for, out of disrespect, eating while licking the fingers ... licking the bowl ... licking the lips ... One laying down ... He originates it by one origin ... [52–54]

Offence of Wrong-doing for ... accepting a drinking cup with the hands (soiled) with food ... It was laid down among the Bhaggā ... Concerning several monks ... Several monks accepted a drinking cup with hands (soiled) with food ... One laying down ... He originates it by one origin ... [55]

Offence of Wrong-doing for ... throwing out amid the houses the rinsings of the bowl with lumps of boiled rice ... It was laid down among the Bhaggā ... Concerning several monks ... Several monks threw out amid the houses the rinsings of the bowls with lumps of boiled rice ... One laying down ... He originates it by one origin ... [56]

Offence of Wrong-doing for ... teaching Dhamma to (someone) with a sunshade in his hand ... It was laid down at

[1] *Vin.* iv, 195–197.

Sāvatthī . . . Concerning the group of six monks . . . The group of six monks taught Dhamma to (someone) with a sunshade in his hand . . . One laying down, one supplementary laying down . . . He originates it by one origin : he originates it by speech and by mind, not by body. [57]

Offence of Wrong-doing for, out of disrespect, teaching Dhamma to (someone) with a staff in his hand . . . a knife in his hand . . . a weapon in his hand . . . One laying down, one supplementary laying down . . . He originates it by one origin : he originates it by speech and by mind, not by body. [58–60]

The Sixth Division : that on Hissing

Offence of Wrong-doing for, out of disrespect, teaching Dhamma to (someone) who is wearing shoes . . . wearing sandals . . . who is in a vehicle . . . on a bed . . . who is sitting down lolling [**32**] . . . who has a turban on his head . . . whose head is muffled up . . . One laying down, one supplementary laying down . . . (*as before*) [61–67]

Offence of Wrong-doing for . . . teaching Dhamma when one is sitting on the ground to (someone) who is sitting on a seat . . . when one is sitting on a low seat to (someone) who is sitting on a high seat . . . when one is standing to (someone) who is sitting . . . when one is walking behind to (someone) who is walking in front . . . when one is walking at the side of a path to someone walking along the path . . . One laying down, one supplementary laying down. Of the six origins of offences he originates it by one origin : he originates it by body and by speech and by mind. [68–72]

Offence of Wrong-doing for . . . easing oneself while one is standing . . . One laying down, one supplementary laying down. Of the six origins of offences he originates it by one origin : he originates it by body and by mind, not by speech. [73]

Offence of Wrong-doing for . . . easing oneself or spitting on green corn . . . [74]

Offence of Wrong-doing for, out of disrespect, easing oneself or spitting in water. " Where was it laid down ? " It was laid down in Sāvatthī. " Concerning whom ? " Concerning the group of six monks. " On what subject ? " On the subject of

the group of six monks relieving themselves and spitting in water. One laying down,[1] one supplementary laying down.[1] Of the six origins of offences he originates it by one origin: he originates it by body and by mind, not by speech. [75]

The Seventh Division: that on Shoes

Concluded are the seventy-five Rules for Training.

Concluded is the Chapter on the Laying-Down-Where in the Great Analysis

Its summary [2]:

All round,[3] (properly) clad,[4] well-controlled,[5] with the eyes cast down,[6]
Lifting up (the robes),[7] loud laughter,[8] a noise,[9] and three on swaying,[10] /
Akimbo,[11] muffled up,[12] crouching down,[13] and lolling,[14]
Attentively, and thinking of the bowl, equal curry, at an even level,[15] /
Attentively, and thinking of the bowl, on continuous almstour, equal curry,
From the top,[16] covering up, asking, captious-mindedly, /
Not large, a round,[17] door (of the face), whole hand, one should not talk,
Tossing up, breaking up,[18] stuffing (the cheeks), shaking, scattering lumps of boiled rice, /
Likewise putting out the tongue, smacking the lips,[19] hissing,
[33] Fingers, and bowl, lips, (soiled) with food,[20] and with lumps of boiled rice, /
Tathāgatas do not teach Dhamma to one with a sunshade in his hand,

[1] *Vin.* iv, 206.
[2] There is no *uddāna* at the end of the Sekhiyas in *Vin.* iv.
[3] Sekhiya 1, 2. (Sekhiya is abbreviated to S in the following references in this *uddāna* or summary.)
[4] S. 3, 4. [5] S. 5, 6. [6] S. 7, 8. [7] S. 9, 10.
[8] S. 11, 12. [9] S. 13, 14. [10] S. 15–20. [11] S. 21, 22.
[12] S. 23, 24. [13] S. 25.
[14] S. 26. (Henceforth each Sekhiya is concerned with one topic and only sufficient references will be given for identification.)
[15] S. 30. [16] S. 35. [17] S. 40.
[18] S. 45. [19] S. 50. [20] S. 55.

Neither to one with a staff in his hand, to those with a knife, a weapon in their hands,[1] /
Shoes, likewise sandals, and to one in a vehicle, on a bed,
To one sitting down lolling,[2] to one with a turban on, and to one muffled up, /
On the ground, on a low seat, while standing,[3] walking behind, and at the side of a path,
It should not be done by one while he is standing, nor on green corn, or in water.[4] /

The summary of these Divisions:

All round, loud laughter, akimbo, and likewise alms(food),[5]
Mouthful, and hissing, and with shoes on is the seventh. [1]

Indulging in sexual intercourse how many offences does one fall into? Indulging in sexual intercourse one falls into three offences: if one indulges in sexual intercourse with a body[6] that is not decayed there is an offence involving Defeat.[7] If one indulges in sexual intercourse with a body that is practically decayed there is a grave offence.[7] If without touching the male organ one makes it enter an open mouth there is an offence of wrong-doing.[7] Indulging in sexual intercourse one falls into these three offences. [1]

Taking what has not been given how many offences does one fall into? Taking what has not been given one falls into three offences: if one takes as it were by theft something to the value of five *māsakas*[8] or more than five *māsakas* there is an offence involving Defeat.[9] If one takes . . . to the value of more than one *māsaka* or less than five *māsakas* there is a grave offence.[9] If one takes . . . to the value of a *māsaka* or less than a *māsaka* there is an offence of wrong-doing.[9] Taking what has not been given one falls into these three offences. [2]

[1] S. 60. [2] S. 65. [3] S. 70. [4] S. 75.

[5] Here *piṇḍa*, a shortened form of *piṇḍapāta*, the name given to this Division at *Vin.* v, 30; its identification in the foregoing *uddāna* is *sakkaccaṁ*, "attentively," as at *Vin.* iv, 194.

[6] *sarīra* is both physical frame and physical remains. Here really a corpse, a dead body, *mata*, as at *Vin.* iii, 29 ff.

[7] *Vin.* iii, 37. In connection with what might be regarded as too great outspokenness in this Pār., I should like to draw attention to my remarks at *BD.* i, Intr., p. xxxvii.

[8] See *BD.* i, 71, 72 and notes. [9] *Vin.* iii, 54 f.

Intentionally depriving a human being of life . . . one falls into three offences: if he digs a pitfall on purpose for a (certain) man, thinking, " Falling into it he will die," there is an offence of wrong-doing. If falling down into it a painful feeling arises (in the man), there is a grave offence. If he dies there is an offence involving Defeat.[1] Intentionally . . . he falls into these three offences. [3]

Laying claim (for oneself) to a non-existent, non-actual state of further-men . . . one falls into three offences: if, having evil desires, evil longings, he lays claim to a non-existent . . . there is an offence involving Defeat.[2] If he says, " The monk who lives in this vihāra is an arahant," there is a grave offence for acknowledging (a conscious lie); there is an offence of wrong-doing for not acknowledging it.[3] [4]

Concluded are the four Offences involving Defeat

[**34**] Emitting semen making an effort he falls into three offences: if he wills, makes an effort, and it is emitted there is an offence requiring a Formal Meeting of the Order[4]; if he wills, makes an effort, and it is not emitted there is a grave offence[4]; in (a certain) action[5] there is an offence of wrong-doing. [1]

Coming into physical contact with a woman one falls into three offences: if he rubs (her) body with (his) body there is an offence requiring a Formal Meeting of the Order.[6] If he rubs an article of clothing (of hers) with (his) body there is a grave offence.[7] If he rubs an article of clothing (of hers) with an article of clothing (of his) there is an offence of wrong doing.[8] [2]

Offending a woman with lewd words he falls into three

[1] *Vin.* iii, 76. It seems that the thoughts attributed to the malefactor result in the offences being given in an ascending order of gravity, rather than, as is more usual, in a descending order.

[2] *Vin.* iii, 92; and below p. 55.

[3] *Vin.* iii, 99; and also text p. 99. " For not acknowledging " means he was not aware beforehand or while he was speaking that he was telling a conscious lie, see *Vin.* iii, 100, *Kkvt.* 34.

[4] *Vin.* iii, 116.

[5] *payoga*, a word which does not appear to occur in *F.M.* I. On the other hand, there seem to be only two types of this behaviour which, in this *F.M.*, are ranked as *dukkaṭa*.

[6] *Vin.* iii, 121. [7] Ibid. 123. [8] Ibid. 124.

offences: pointing out the two privies, if he speaks in praise and speaks in dispraise there is an offence requiring a Formal Meeting of the Order.[1] Leaving out (talk on) the two privies, pointing out any part from below the collar-bone to above the knee, if he speaks in praise and speaks in dispraise there is a grave offence.[1] Pointing out an article of clothing, if he speaks . . . wrong-doing.[2] [3]

Speaking in praise of ministering to sense-pleasures for (him)self he falls into three offences; if he speaks . . . in the presence of a woman, there is an offence requiring a Formal Meeting of the Order[3]; if he speaks . . . in the presence of a eunuch there is a grave offence[3]; if he speaks . . . in the presence of an animal there is an offence of wrong-doing.[4] [4]

Acting as a go-between he falls into three offences; if he accepts, examines, brings back there is an offence requiring a Formal Meeting of the Order[5]; if he accepts and examines but does not bring back, there is a grave offence[6]; if he accepts, but does not examine, does not bring back, there is an offence of wrong-doing.[6] [5]

Begging for having a hut built for oneself he falls into three offences: if he has one built, in (each) operation[7] there is an offence of wrong-doing. If one lump (of plaster) is still to come there is a grave offence[8]; when that lump has come there is an offence requiring a Formal Meeting of the Order.[8] [6]

Having a large vihāra built . . .[9] (*see* [6]). [7]

Defaming a monk with an unfounded charge of an offence involving Defeat he falls into three offences: if he speaks desiring his expulsion but without having gained his leave there is an offence of wrong-doing together with an offence requiring a Formal Meeting of the Order[10]; if he speaks intending abuse, having gained his leave, there is an offence of insulting speech.[10] [8]

[1] *Vin.* iii, 129. [2] Ibid. 130. [3] Ibid. 134.
[4] *tiracchānagata*, animal, does not occur in Saṅgh. 4, nor in the relevant parts of *VA.* or *Kkvt.*
[5] *Vin.* iii, 140–142. [6] Ibid. 143.
[7] *payoge*, but at *Vin.* iii, 151 *payoge payoge.*
[8] *Vin.* iii, 151. [9] Ibid. 157.
[10] The parallel paragraph at *Vin.* iii, 166 gives four types of offence: *saṁghādisesena dukkaṭa, saṁghādisesa, omasavādena dukkaṭa,* and *omasavāda.* It is possible therefore that a clause has been omitted above.

Defaming a monk with a charge of an offence involving Defeat, taking up some point as a pretext in a legal question really belonging to something else, he falls into three offences ... (*as in* [8]). [9]

A schismatic monk, though being admonished up to three times but not giving up (his course), falls into three offences: following the motion there is an offence of wrong-doing [1]; following the two resolutions there are grave offences [1]; following the conclusion of the (three) resolutions there is an offence requiring a Formal Meeting of the Order.[1] [10]

[**35**] Monks throwing in their lot with a schism, though being admonished up to three times but not giving up (their course), fall into three offences: following the motion [2] ... (*as in* [10]). [11]

A monk who is difficult to speak to, though being admonished up to three times but not giving up (his course) falls into three offences: ... [3] (*as in* [10]). [12]

A monk who brings a family into disrepute, though being admonished up to three times but not giving up (his course), falls into three offences: ... [4] (*as in* [10]). [13]

Concluded are the thirteen Offences requiring a Formal Meeting of the Order [5]

Exceeding the ten-day (period for wearing) an extra robe he falls into one offence: Expiation involving forfeiture.[6] [1]

Being separated from the three robes for one night he falls into one offence: Expiation involving forfeiture.[7] [2]

Exceeding (the period of) a month, having accepted robe-material not at the right time, he falls into one offence ... [8] [3]

Having a soiled robe washed by a nun who is not a relation he falls into two offences: if he has it washed there is an offence of wrong-doing in the action; when he has had it washed there is an offence of Expiation involving forfeiture.[9] [4]

Accepting a robe from the hand of a nun who is not a relation he falls into two offences: if he takes it there is an offence of

[1] *Vin.* iii, 174. [2] Ibid. 176. [3] Ibid. 179. [4] Ibid. 185.

[5] The Undetermined Offences are omitted as they cannot be treated by this method.

[6] *Vin.* iii, 196. [7] Ibid. 198. [8] Ibid. 203.

[9] Neither clause at *Vin.* iii, 206 f. is stated precisely as above.

wrong-doing in the action [1]; when he has taken it there is an offence of Expiation involving forfeiture.[2] [5]

Asking a man or woman householder who is not a relation for a robe he falls into two offences; if he asks there is an offence of wrong-doing in the action [3]; when he has asked ... Expiation involving forfeiture.[2] [6]

Asking a man or woman householder who is not a relation for more robe-material than that (which they had invited him to accept) ... (*see* [6]). [7]

Approaching a householder who is not a relation before being invited to do so and putting forward a consideration in regard to robe-material he falls into two offences: if he puts forward a consideration there is an offence of wrong-doing in the action [4]; when he has put forward the consideration ... Expiation involving forfeiture. [8]

Approaching householders who are not relations ... (*see* [8]). [9]

Succeeding in obtaining a robe by stating more than three times, by standing more than six times, he falls into two offences: if he succeeds in obtaining it there is an offence of wrong-doing in the action; when he has succeeded ... Expiation involving forfeiture.[5] [10]

The First Division: that on Kaṭhina-cloth

Having a rug made mixed with silk he falls into two offences: as he has it made there is an offence of wrong-doing in (each) operation; when he has had it made there is an offence of Expiation involving forfeiture.[6] [11]

Having a rug made of pure black sheep's wool ... [7] (*see* [11]). [12]

[36] Having a new rug made without taking a portion of white (wools) and a portion of reddish-brown colours, he falls into two offences ... [8] [13]

Having a rug made every year ... [9] [14]

Having a new rug to sit on made without taking a piece the breadth of the accepted span from all round an old rug ... [10] [15]

[1] *Vin.* iii, 210.
[2] These and several following clauses do not repeat *Vin.* iii, exactly.
[3] *Vin.* iii, 213. [4] Ibid. 217. [5] Ibid. 223. [6] *Vin.* iii, 224.
[7] Ibid. 226. [8] Ibid. 227. [9] Ibid. 229. [10] Ibid. 232.

Accepting sheep's wool and exceeding the three yojanas he falls into two offences: if he makes the first foot go beyond the three yojanas there is an offence of wrong-doing; if he makes the second foot go beyond there is an offence of Expiation involving forfeiture.[1] [16]

Having sheep's wool washed by a nun who is not a relation ... (*see* [4]). [17]

Accepting gold and silver he falls into two offences: if he takes it there is an offence of wrong-doing in the action [2]; when he has taken it there is an offence of Expiation involving forfeiture. [18]

Engaging in various transactions in which gold and silver are used ... two offences: if he engages there is an offence of wrong-doing in the action [3]; when he has engaged ... Expiation involving forfeiture. [19]

Engaging in various transactions in which there is bartering [4] ... (*see* [19]). [20]

The Second Division: that on Silk

Exceeding the ten days (for keeping) an extra bowl he falls into one offence; Expiation involving forfeiture. [21]

Getting another new bowl in exchange for a bowl that has been mended in less than five places he falls into two offences: if he gets in exchange there is an offence of wrong-doing in (each) action [5]; when he has got it in exchange there is an offence of Expiation involving forfeiture. [22]

Having accepted medicines, (then) exceeding the seven days (for which they may be stored) he falls into one offence: Expiation involving forfeiture. [23]

Looking about for robe-material as a cloth for the rains while more than a month of the hot weather remains he falls into

[1] Ibid. 234.

[2] No *payoge* at *Vin.* iii, 238, which says: "(if) he himself takes there is an offence of expiation involving forfeiture."

[3] *Vin.* iii, 240. See preceding note.

[4] At *Vin.* iii, 241 there is a *dukkaṭa* for asking someone to exchange; but as soon as the exchange or barter has been effected the offence is one of expiation and forfeiture.

[5] *Vin.* iii, 246; the "action" means asking for the exchange to be made; when it has been exchanged refers to the *sikkhāpada*: "should get in exchange."

two offences : if he looks about there is an offence of wrong-doing in (each) action ; when he has looked about there is an offence of Expiation involving forfeiture. [24]

Having himself given robe-material to a monk, (then) angry and displeased, tearing it away he falls into two offences : if he tears it away there is an offence of wrong-doing in (each) action [1] ; when he has torn it away there is an offence of Expiation involving forfeiture. [25]

Himself asking for yarn, (then) having robe-material woven by weavers he falls into two offences : if he has it woven there is an offence of wrong-doing in (each) action ; when it is woven there is an offence of Expiation involving forfeiture.[2] [26]

Before being invited by a householder who is not a relation, approaching weavers and putting forward a consideration in regard to robe-material he falls into two offences : if he puts forward a consideration there is an offence of wrong-doing in (each) action ; when he has put forward the consideration there is an offence of Expiation involving forfeiture.[3] [27]

[**37**] Having accepted a special robe, (then) exceeding the robe-season he falls into one offence : Expiation involving forfeiture. [28]

Having laid aside any one of his three robes in a house, (then) being separated from it for more than six nights he falls into one offence : Expiation involving forfeiture. [29]

Knowingly appropriating to himself an apportioned benefit belonging to the Order he falls into two offences : if he appropriates it there is an offence of wrong-doing in (the) action ; when he has appropriated it there is an offence of Expiation involving forfeiture.[4] [30]

The Third Division : that on a Bowl

Concluded are the thirty offences of Expiation involving Forfeiture

Telling a conscious lie how many offences does he fall into ? Telling a conscious lie he falls into five offences : if, having evil desires, evil longings, he lays claim to a non-existent, non-actual state of further-men he falls into an offence involving Defeat ;

[1] The *dukkaṭas* at *Vin.* iii, 255 do not include this one.
[2] *Vin.* iii, 256. [3] *Vin.* iii, 260. [4] Ibid. 266.

if he defames a monk with an unfounded charge of an offence involving Defeat there is an offence requiring a Formal Meeting of the Order; if he says, "The monk who lives in this vihāra is an arahant," he falls into a grave offence for acknowledging (the conscious lie), into an offence of wrong-doing for not acknowledging it; there is an offence of Expiation in conscious lying.[1] Telling a conscious lie he falls into these five offences. [1]

Insulting he falls into two offences: if he insults one who is ordained there is an offence of Expiation[2]; if he insults one who is not ordained there is an offence of wrong-doing.[3] [2]

Bringing slander he falls into two offences: if he brings slander against one who is ordained there is an offence of Expiation; if he brings slander against one who is not ordained[4] there is an offence of wrong-doing.[5] [3]

Making one who is not ordained speak Dhamma line by line he falls into two offences: if he makes him speak there is an offence of wrong-doing in (the) action; an offence of Expiation for each line.[6] [4]

Lying down in a sleeping-place with one who is not ordained for more than two or three nights he falls into two offences; if he lies down in the action there is an offence of wrong-doing; when he has lain down there is an offence of Expiation. [5]

Lying down in a sleeping-place with a woman . . . (*see* [5]). [6]

Teaching Dhamma to a woman in more than five or six sentences he falls into two offences: if he teaches . . . (*as in* [4]). [7]

Speaking of a state of further-men that is a fact to one who is not ordained he falls into two offences: if he speaks there is an offence of wrong-doing in the action; when he has spoken there is an offence of Expiation. [8]

Speaking of a monk's very bad offence to one who is not

[1] Cf. above, p. 50.

[2] *Vin.* iv, 7 ff., which then adds four cases where the offence is one of wrong-doing.

[3] Ibid. 10 gives two cases; also, p. 11, two cases where the offence is one of wrong speech.

[4] *Vin.* iv, 13 adds three cases where "wrong-doing" is the offence for slandering one who is ordained.

[5] *Vin.* iv, 14.

[6] *Vin.* iv, 15. The references to these Pācittiyas have been given above, p. 23 ff., and will be repeated here only if some discrepancy is pointed out.

ordained he falls into two offences: if he speaks . . . (*see* [8]). [9]

Digging the ground he falls into two offences: if he digs there is an offence of wrong-doing in the action; in every thrust [1] there is an offence of Expiation. [10]

The First Division: that on Lying

[38] Destroying vegetable growth he falls into two offences: if he destroys there is an offence of wrong-doing in (each) action; in every assault [2] there is an offence of Expiation. [11]

Shelving the question by asking another he falls into two offences: if evasion is not laid on him [3] but he shelves the question by asking another there is an offence of wrong-doing; if evasion is laid on him [3] and he shelves the question by asking another there is an offence of Expiation. [12]

Making someone look down on a monk he falls into two offences: while he is making someone look down on there is an offence of wrong-doing in the action; when he has made someone look down on there is an offence of Expiation. [13]

Having spread in the open air a couch or chair or a mattress or stool belonging to the Order, and not having removed it, setting out without asking permission (to do so) he falls into two offences: if he makes the first foot go further than a stone's throw there is an offence of wrong-doing; if he makes the second foot go further there is an offence of Expiation.[4] [14]

Having spread a sleeping-place in a vihāra belonging to an Order, and not having removed it, setting out without asking

[1] *pahāra*, a word not in *Exp.* 10, but possibly referring to the Old Comy's "he digs or causes to be dug or breaks or has it broken or burns it or has it burnt", all of which actions result in a Pāc. offence.

[2] Again *pahāra*, not in *Exp.* 11, but again a reference may be being made to Old Comy's "he cuts it or has it cut or breaks it or has it broken or cooks it or has it cooked"—each action giving rise to an offence of *Exp.*

[3] Pāc. 12 at *Vin.* iv, 37 reads *aropite* (from *a*+*ropeti*, not to plant, not to charge with) and *ropite*. But above the words are *anāropite* . . . *āropite*, and are words that occur in the Old Comy. to Pāc. 73 and mean (something) is not, and is put on (a person). *Kkvt.* 90 has the one word *āropitatā* in connection with Pāc. 12. *VA.* 770 says that *ropeti* and *āropeti* are synonyms.

[4] *Vin.* iv, 40 reads: if he goes further than a stone's throw of a man of average height, there is an offence of Expiation. *Kkvt.* 91 is in agreement with the interpretation given above; at *VA.* 775, this is ascribed to the Mahāpaccarī.

for permission (to do so) he falls into two offences: if he makes the first foot go further than the fence there is an offence of *wrong-doing*; if he makes the second foot go further there is an offence of Expiation.[1] [15]

Lying down in a sleeping-place belonging to an Order knowing that he is encroaching (on the space intended for) a monk who had arrived first he falls into two offences: as he is lying down there is an offence of wrong-doing in (each) action[2]; when he has lain down there is an offence of Expiation. [16]

Throwing out, being angry and displeased, a monk from a vihāra belonging to an Order he falls into two offences: as he is throwing out there is an offence of wrong-doing in (each) action; when he has thrown out there is an offence of Expiation. [17]

Sitting down on a couch or a chair that has removable feet and is in a lofty cell with an upper part in a vihāra belonging to an Order he falls into two offences: while he is sitting down there is an offence of wrong-doing in (each) action[3]; when he has sat down there is an offence of Expiation. [18]

Having determined on two or three enclosures, (then) determining on (something) more than that he falls into two offences: while he is determining there is an offence of wrong-doing in (each) action; when he has determined there is an offence of Expiation.[4] [19]

Sprinkling water that he knows contains living things over grass or clay he falls into two offences: while he is sprinkling there is an offence of wrong-doing in (each) action[5]; when he has sprinkled there is an offence of Expiation. [20]

The Second Division: that on Vegetable-growth

Exhorting nuns (though) he has not been agreed upon (to do so) he falls into two offences: while he is exhorting there is an

[1] Similar confusion as in [14]. *Vin.* iv, 41 makes it an offence of Expiation to go further than the fence of a fenced-in monastery or than the precincts of one that is not fenced-in. *VA.* 777 and *Kkvt.* 92 appear to agree with the interpretation given above.

[2] *E.g. if he spreads his sleeping-place or has it spread for him*, see *Vin.* iv, 43.

[3] Not at *Vin.* iv, 46, *VA.* or *Kkvt.*

[4] That is, after the building is finished if he adds one item (a tile or a stone, etc.) of any of the five kinds of roofing allowed he incurs the offence.

[5] Enumerated at *Kkvt.* 96.

offence of wrong-doing in (each) action; when he has exhorted there is an offence of Expiation. [21]

Exhorting nuns after the sun has set . . . (*see* [21]). [22]

Exhorting nuns having approached nuns' quarters [1] . . . [23]

Saying "Monks are exhorting nuns for the sake of gain" he falls into two offences: while he is speaking there is an offence of wrong-doing in (each) action; when he has spoken there is an offence of Expiation. [24]

Giving robe-material to a nun who is not a relation he falls into two offences: while he is giving there is an offence of wrong-doing in (each) action; when he has given there is an offence of Expiation. [25]

[39] Sewing robe-material for a nun who is not a relation he falls into two offences: while he is sewing there is an offence of wrong-doing in (each) action; in each insertion of the awl there is an offence of Expiation.[2] [26]

Going along the same highway having arranged together with a nun he falls into two offences: while he is going along there is an offence of wrong-doing in (each) action; when he has gone along there is an offence of Expiation.[3] [27]

Embarking in one boat having arranged together with a nun he falls into two offences: while he is embarking there is an offence of wrong-doing in (each) action; when he has embarked there is an offence of Expiation. [28]

[1] According to *VA*. 803 the Mahāpaccarī gives a number of rulings (connected with Pāc. 21, 22, 23) where there may be a difference of penalty incurred by the same offence, as follows: (1) if the monk is not agreed on, if he goes to the nuns' quarters after sunset, and if he exhorts them with the eight important rules, there are three offences of Expiation; or (2) there is an offence of wrong-doing because the monk is not agreed on, another offence of wrong-doing because, when he has gone to their quarters he exhorts them with another rule, and an offence of Expiation for exhorting them after the sun has set; or (3) because he is agreed on there is no offence, but an offence of Expiation for exhorting them after sunset, and another for exhorting them with the eight important rules when he has gone (to their quarters); or (4) no offence because he is agreed on, one of wrong-doing if he exhorts them with another rule, one of Expiation if he exhorts them after sunset.

[2] As at *Vin*. iv, 62. According to *VA*. 805 "insertion" seems to mean inserting the needle and drawing it out; but if one runs a long thread along without drawing out the needle there is but one offence of Expiation.

[3] At *VA*. 807 Buddhaghosa gives the Mahāpaccarī's version (that if they were both going to the same village in any case and happened to leave their quarters at the same time, there was no offence), but he says that this agrees neither with the Pali nor with the other Comys.

Eating almsfood knowing it to be procured through (the intervention of) a nun he falls into two offences: if he accepts it thinking, "I will eat" there is an offence of wrong-doing; for every mouthful there is an offence of Expiation.[1] [29]

Sitting down in a private place together with a nun, the one with the other, he falls into two offences: while he is sitting down there is an offence of wrong-doing in (each) action; when he has sat down there is an offence of Expiation. [30]

The Third Division: that on Exhortation

Eating more than one meal at a public rest-house he falls into two offences: if he accepts it thinking, "I will eat" ... (*see* [29]). [31]

Eating a group-meal he falls into two offences: if he accepts it thinking, "I will eat" ... [32]

Eating an out-of-turn meal he falls into two offences: if he accepts it thinking, "I will eat" ...[2] [33]

After accepting two or three bowlsful of cake, (then) accepting more than that he falls into two offences: while he is taking it there is an offence of wrong-doing in (each) action; when he has taken it there is an offence of Expiation. [34]

Partaking of solid food or soft food that is not left over after he has eaten and is satisfied he falls into two offences: if he accepts it thinking, "I will eat" ... (*see* [29]). [35]

Inviting a monk who has eaten and is satisfied to take solid food or soft food that is not left over he falls into two offences: if, at his bidding, he accepts saying, "I will eat, I will partake of" there is an offence of wrong-doing; at the end of the meal there is an offence of Expiation. [36]

Partaking of solid food or soft food at the wrong time he falls into two offences: if he accepts ... (*see* [29]). [37]

Partaking of solid food or of soft food that has been stored he falls into two offences: if he accepts ... [38]

Eating sumptuous foods having asked for them for himself he falls into two offences: if he accepts ...[3] [39]

[1] As at *Vin.* iv, 67.

[2] *VA.* 817 f. gives the interpretations of the Mahāpaccarī and of the Mahāaṭṭhakathā in a certain amount of detail together with one interpretation it attributes to the Kurundī.

[3] *VA.* 841 here quotes Parivāra p. 218, ver. 32: *kāyikāni na vācasikāni* ...

Conveying to the mouth nutriment that has not been given he falls into two offences: if he accepts . . . [40]

The Fourth Division: that on Food

Giving with his own hand solid food or soft food to an unclothed ascetic or to a wanderer or to a female wanderer [**40**] he falls into two offences: while he is giving there is an offence of wrong-doing in (each) action: when he has given there is an offence of Expiation. [41]

Dismissing a monk after saying to him, "Come, your reverence, we will go into a village or market-town for almsfood," whether he has caused (the almsfood) to be given or has not caused it to be given he falls into two offences: while he is dismissing him there is an offence of wrong-doing in (each) action: when he has dismissed him there is an offence of Expiation. [42]

Sitting down after intruding on a family with food he falls into two offences: while he is sitting down there is an offence of wrong-doing in the action; when he has sat down there is an offence of Expiation. [43]

Sitting down in a private place on a secluded seat together with a woman he falls into two offences: while he is sitting down . . . (*see* [43]). [44]

Sitting down in a private place together with a woman, the one with the other, he falls into two offences: while he is sitting down . . . [45]

Calling upon families before a meal or after a meal and, being invited and being (provided) with a meal, and not asking (for permission to enter) if a monk be there he falls into two offences: when he makes the first foot pass the threshold there is an offence of wrong-doing; when he makes the second foot pass there is an offence of Expiation.[1] [46]

Asking for medicine for longer than that he falls into two offences: while he is asking there is an offence of wrong-doing in the action; when he has asked there is an offence of Expiation. [47]

Going to see an army fighting he falls into two offences:

[1] As at *Vin.* iv, 100.

while he is going there is an offence of wrong-doing; standing where he sees there is an offence of Expiation.[1] [48]

Staying with an army for more than three nights he falls into two offences: while he is staying there is an offence of wrong-doing in the action; when he has stayed there is an offence of Expiation.[2] [49]

Going to a sham-fight he falls into two offences . . . (*as in* [48]). [50]

The Fifth Division: that on an Unclothed Ascetic

Drinking strong drink [3] he falls into two offences: if he accepts it thinking, "I will drink," there is an offence of wrong-doing; for every mouthful there is an offence of Expiation. [51]

Making a monk laugh by tickling him with the fingers he falls into two offences: while he makes him laugh there is an offence of wrong-doing in the action; when he has made him laugh there is an offence of Expiation. [52]

Sporting [4] in the water he falls into two offences: if he sports in the water with (the part) below the ankle there is an offence of wrong-doing [5]; if he sports in the water with (the part) above the ankle there is an offence of Expiation.[6] [53]

Being disrespectful he falls into two offences: while he is being disrespectful there is an offence of wrong-doing in the action; when he has been disrespectful there is an offence of Expiation. [54]

Frightening a monk he falls into two offences; while he is frightening him there is an offence of wrong-doing in the action; when he has frightened him there is an offence of Expiation.[7] [55]

[1] Ibid. 105.

[2] Ibid. 106 says he may stay for two or three nights; but if he stays till sunset of the fourth day there is an offence of Expiation.

[3] *majja*; the word in the *sikkhāpada* at *Vin.* iv, 110 and text p. 21 above is *surāmeraya*.

[4] *kīḷanto* here; at *Vin.* iv, 112 and text p. 21 *hāsadhamme* is the word used in the *sikkhāpada*, *kīḷati* coming later.

[5] As at *Vin.* iv, 112.

[6] *Vin.* iv, 112 says if he goes under or comes up or "swims" (*plavati ti tarati*, *VA.* 861) there is an offence of Expiation; *VA.* appears to agree.

[7] Frightening a monk by whatever means is an offence of Expiation at *Vin.* iv, 114.

Warming oneself having kindled a fire he falls into two offences ; while he is kindling it there is an offence of wrong-doing in the action ; when he has kindled it there is an offence of Expiation. [56]

Bathing at intervals of less than half a month he falls into two offences : while he is bathing there is an offence of wrong-doing in the action [1] ; at the end of the bathe there is an offence of Expiation.[1] [57]

[41] Making use of a new robe without taking any one of the three modes of disfigurement he falls into two offences ; while he is making use of it there is an offence of wrong-doing in the action ; when he has made use of it there is an offence of Expiation. [58]

Making use of a robe that has not been taken away and that he himself has assigned to a monk or a nun or a female probationer or a novice or a female novice he falls into two offences ; while he is making use of it there is an offence of wrong-doing in the action ; when he has made use of it there is an offence of Expiation. [59]

Hiding a monk's bowl or robe or piece of cloth to sit on or needle-case or girdle he falls into two offences : while he is hiding it there is an offence of wrong-doing in the action ; when he has hidden it there is an offence of Expiation. [60]

The Sixth Division : that on Fermented Liquor and Spirits

Intentionally depriving a living thing of life how many offences does he fall into ? Intentionally depriving a living thing of life he falls into four offences : if he digs a pitfall not on purpose (for a certain man) and thinks, " Whoever falls into it will die " there is an offence of wrong-doing [2] ; if a man, falling into it, dies there is an offence involving Defeat [2] ; if a yakkha or a peta [3] or an animal in human form, falling into it, dies there is a grave offence ; if an animal, falling into it, dies there is an offence of Expiation. Intentionally depriving a living thing of life he falls into these four offences. [61]

[1] Agrees with *Vin.* iv, 119.
[2] Cf. text p. 33 [3].
[3] *peta*, departed ancestor, a kind of ghost. Neither *Vin.* iv, 124 nor *VA.* 864 mentions any of the beings spoken of in this clause.

Making use of water knowing that it contains life he falls into two offences: while he is making use of it there is an offence of wrong-doing in the action; when he has made use of it there is an offence of Expiation. [62]

Opening up for a further (formal) act a legal question knowing it has been settled according to the rule he falls into two offences: while he is opening it up there is an offence of wrong-doing in the action; when he has opened it up there is an offence of Expiation. [63]

Concealing a monk's offence knowing it to be a very bad one he falls into one offence: Expiation. [64]

Ordaining a man knowing him to be less than twenty years of age he falls into two offences: while he is ordaining him there is an offence of wrong-doing in the action; when he has ordained him there is an offence of Expiation. [65]

Going along the same highway having arranged together with a caravan knowing it to be set on theft he falls into two offences: while he is going along there is an offence of wrong-doing in the action; when he has gone along there is an offence of Expiation. [66]

Going along the same highway having arranged together with a woman . . . (*see* [66]). [67]

Not giving up a pernicious view though being admonished up to three times he falls into two offences: an offence of wrong-doing as a result of the motion; an offence of Expiation at the end of the proclamations.[1] [68]

Eating together with a monk knowing him to be one who talks thus, has not acted according to the rule, and has not given up that view he falls into two offences: while he is eating there is an offence of wrong-doing in the action[2]; when he has eaten there is an offence of Expiation. [69]

[**42**] Encouraging a novice knowing him to be thus expelled he falls into two offences: while he is encouraging him there is an offence of wrong-doing[2] in the action; when he has encouraged him there is an offence of Expiation. [70]

The Seventh Division: on What Contains Living Things

[1] As at *Vin.* iv, 136.
[2] No offence of wrong-doing appears at *Vin.* iv, 140, except in cases of doubting.

When one is being spoken to by monks regarding a rule, saying, "I will not train myself in this rule of training, your reverences, until I have inquired about it from another monk, experienced, expert in Discipline," he falls into two offences: while he is speaking there is an offence of wrong-doing in the action; when he has spoken there is an offence of Expiation. [71]

Disparaging Discipline he falls into two offences: while he is disparaging there is an offence of wrong-doing in the action; when he has disparaged there is an offence of Expiation. [72]

Putting (a monk) in confusion he falls into two offences: if he confuses when confusion has not been put on [1] him there is an offence of wrong-doing; if he confuses when confusion has been put on him there is an offence of Expiation.[2] [73]

Giving a blow to a monk when one is angry and displeased he falls into two offences: as he gives it there is an offence of wrong-doing in the action; when he has given it there is an offence of Expiation. [74]

Raising the palm of one's hand against a monk when one is angry and displeased he falls into two offences: as he raises it there is an offence of wrong-doing in the action; when he has raised it there is an offence of Expiation. [75]

Defaming a monk with an unfounded charge of an offence requiring a Formal Meeting of the Order he falls into two offences: as he is defaming there is an offence of wrong-doing in the action; when he has defamed there is an offence of Expiation. [76]

Intentionally arousing remorse in a monk he falls into two offences: while he is arousing it there is an offence of wrong-doing in the action; when he has aroused it there is an offence of Expiation. [77]

Standing overhearing monks when they are quarrelling, disputing, engaged in contention he falls into two offences: if he goes thinking, "I will hear" there is an offence of wrong-doing; standing where he hears there is an offence of Expiation. [78]

[1] *anāropite . . . āropite*. See above, p. 57, n. 3.
[2] As at *Vin*. iv, 145.

Engaging in criticism after giving consent for legitimate (formal) acts he falls into two offences: as he criticizes there is an offence of wrong-doing[1] in the action; when he has criticized there is an offence of Expiation. [79]

Rising up from his seat and departing when the Order is engaged in decisive talk without giving his consent he falls into two offences: in leaving the assembly by (the space of) the reach of a hand there is an offence of wrong-doing; when he has left there is an offence of Expiation. [80]

Engaging in criticism after having given away a robe by means of a complete Order he falls into two offences: as he criticizes . . . (*see* [79]). [81]

Apportioning to an individual a benefit belonging to the Order knowing that it has been apportioned he falls into two offences: as he is apportioning it there is an offence of wrong-doing in the action; when he has apportioned it there is an offence of Expiation. [82]

The Eighth Division: that on Regarding a Rule

Entering, without announcing beforehand, the king's women's quarters he falls into two offences: as he makes the first foot cross the threshold there is an offence of wrong-doing; as he makes the second foot cross there is an offence of Expiation. [83]

[**43**] Picking up a treasure he falls into two offences: as he picks it up there is an offence of wrong-doing in the action; when he has picked it up there is an offence of Expiation. [84]

Entering a village at the wrong time without asking (for permission) if a monk be there he falls into two offences: as he makes the first foot cross the enclosure there is an offence of wrong-doing; as he makes the second foot cross it there is an offence of Expiation. [85]

Having a needle-case made that consists of bone or consists of ivory or consists of horn he falls into two offences: as he is having it made there is an offence of wrong-doing; when he has had it made there is an offence of Expiation. [86]

Having a couch or a chair made exceeding the (proper) measure, he falls into two offences: . . . (*see* [86]). [87]

[1] At *Vin.* iv, 152 there is no offence of wrong-doing.

Having a couch or a chair made covered with cotton he falls into two offences : . . . (*see* [86]). [88]

Having a piece of cloth to sit upon made exceeding the (proper) measure he falls into two offences : . . . (*see* [87]). [89]

Having an itch-cloth made exceeding the (proper) measure he falls into two offences : . . . (*see* [87]). [90]

Having a cloth for the rains made exceeding the (proper) measure he falls into two offences : . . . (*see* [87]). [91]

Having a robe made the measure of a Well-farer's robe, how many offences does he fall into ? Having a robe made the measure of a Well-farer's robe he falls into two offences : as he is having it made there is an offence of wrong-doing in the action ; when he has had it made there is an offence of Expiation. Having a robe made the measure of a Well-farer's robe he falls into these two offences. [92]

The Ninth Division : that on a King

Concluded is the Minor (Class) [1]

Eating solid food or soft food, having accepted it with his own hand from the hand of a nun who is not a relation (and) has entered among the houses, how many offences does he fall into ? Eating . . . he falls into two offences : as he accepts it thinking, " I will eat," there is an offence of wrong-doing ; for every mouthful there is an offence to be confessed. Eating . . . he falls into these two offences. [1]

Eating without restraining a nun who is giving directions he falls into two offences : . . . (*see* [1]). [2]

Eating solid food or soft food among families agreed upon as learners, having accepted it with his own hand he falls into two offences : . . . (*see* [1]). [3]

Eating solid food or soft food in forest lodgings, not announced beforehand, having accepted it with his own hand within a monastery, how many offences does he fall into ? Eating . . . he falls into two offences : **[44]** as he accepts it thinking, " I will eat " . . . Eating . . . in forest lodgings he falls into these two offences. [4]

Concluded are the four offences to be Confessed

[1] As at *Vin.* iv, 174.

Dressing, out of disrespect, with the inner robe hanging down in front or behind, how many offences does he fall into? Dressing, out of disrespect . . . he falls into one offence: wrong-doing. Dressing, out of disrespect . . . he falls into this one offence. [1]

Out of disrespect putting on the upper robe hanging down in front or behind, he falls into one offence: wrong-doing. [2]

Out of disrespect going (sitting down) amid the houses having uncovered the body, he falls into one offence . . . [3, 4]

Out of disrespect going (sitting down) amid the houses making play with hand or foot . . . wrong-doing. [5, 6]

Out of disrespect going (sitting down) amid the houses looking about . . . wrong-doing. [7, 8]

Out of disrespect going (sitting down) amid the houses with (the robes) lifted up . . . wrong-doing. [9, 10]

The First Division: that on All Round

Out of disrespect going (sitting down) amid the houses with loud laughter . . . wrong-doing. [11, 12]

Out of disrespect going (sitting down) amid the houses making a loud noise, a great noise . . . wrong-doing. [13, 14]

Out of disrespect going (sitting down) amid the houses swaying the body . . . wrong-doing. [15, 16]

Out of disrespect going (sitting down) amid the houses swaying the arms . . . wrong-doing. [17, 18]

Out of disrespect going (sitting down) amid the houses swaying the head . . . wrong-doing. [19, 20]

The Second Division: that on Loud Laughter

Out of disrespect going (sitting down) amid the houses with the arms akimbo . . . wrong-doing. [21, 22]

Out of disrespect going (sitting down) amid the houses muffled up . . . wrong-doing. [23, 24]

Out of disrespect going amid the houses crouching down on the heels . . . wrong-doing. [25]

Out of disrespect sitting down amid the houses lolling . . . wrong-doing. [26]

Out of disrespect accepting almsfood inattentively . . . wrong-doing. [27]

[45] Out of disrespect accepting almsfood while looking about here and there . . . wrong-doing. [28]

Out of disrespect accepting much curry only . . . wrong-doing. [29]

Out of disrespect accepting heaped-up almsfood . . . wrong-doing. [30]

The Third Division: that on Arms Akimbo

Out of disrespect eating almsfood inattentively . . . while looking about here and there . . . having chosen here and there . . . wrong-doing. [31–33]

Out of disrespect eating much curry only . . . wrong-doing. [34]

Out of disrespect eating almsfood having chosen from the top . . . wrong-doing. [35]

Out of disrespect covering up the curry or the condiment with conjey . . . wrong-doing. [36]

Out of disrespect eating curry or conjey having asked for it for oneself if one is not ill . . . wrong-doing. [37]

Out of disrespect looking at the bowls of others captious-mindedly . . . wrong-doing. [38]

Out of disrespect making up a large mouthful . . . wrong-doing. [39]

Out of disrespect making up a long morsel (of food) . . . wrong-doing. [40]

The Fourth Division: that on Almsfood

Out of disrespect opening the mouth when the mouthful has not been brought close . . . wrong-doing. [41]

Out of disrespect putting the whole hand into the mouth when one is eating . . . wrong-doing. [42]

Out of disrespect talking with a mouthful in the mouth . . . wrong-doing. [43]

Out of disrespect eating while tossing up balls of food . . . wrong-doing. [44]

Out of disrespect eating while breaking up the mouthfuls . . . stuffing the cheeks . . . shaking the hands about . . . scattering lumps of boiled rice . . . putting out the tongue . . . smacking the lips . . . wrong-doing. [45–50]

The Fifth Division: that on the Mouthful

Out of disrespect eating while making a hissing sound ... licking the fingers ... licking the bowl ... licking the lips ... wrong-doing. [51–54]

Out of disrespect accepting a drinking cup with one's hands soiled (with food) ... wrong-doing. [55]

[**46**] Out of disrespect throwing out amid the houses the rinsings of the bowl with lumps of boiled rice ... wrong-doing. [56]

Out of disrespect teaching Dhamma to someone with a sunshade in his hand ... with a staff in his hand ... with a knife in his hand ... with a weapon in his hand ... wrong-doing. [57–60]

The Sixth Division: that on Hissing

Out of disrespect teaching Dhamma to someone who is wearing shoes ... wearing sandals ... in a vehicle ... on a bed ... who is sitting down lolling ... has a turban on his head ... whose head is muffled up ... who is sitting on a seat when one is sitting on the ground ... who is sitting on a high seat when one is sitting on a low seat ... who is sitting when one is standing ... who is walking in front when one is walking behind ... who is walking along a path when one is walking at the side of the path ... wrong-doing. [61–72]

Out of disrespect easing oneself when one is standing ... wrong-doing. [73]

Out of disrespect easing oneself or spitting on green corn ... wrong-doing. [74]

Out of disrespect easing oneself or spitting in water how many offences does he fall into? Out of disrespect easing himself ... he falls into one offence: wrong-doing. Out of disrespect easing himself ... he falls into this one offence. [75]

The Seventh Division: that on Shoes

Concluded are the Rules for Training

Concluded is the Second Chapter: on How Many Offences? [2]

Of the four fallings away[1] how many fallings away do the offences for one indulging in sexual intercourse appertain to?

[1] On *vipatti*, falling away, see above, p. 2, n. 3.

Of the four fallings away the offences for indulging in sexual intercourse appertain to two fallings away: there may be falling away from moral habit; there may be falling away from good behaviour . . .

Of the four fallings away how many fallings away does the offence of easing oneself or spitting in water out of disrespect appertain to? Of the four fallings away the offence of easing oneself or spitting in water out of disrespect appertains to one falling away: the falling away from good behaviour.

Concluded is the Third Chapter: that on Falling Away [**3**]

Of the seven classes of offence in how many classes of offence are the offences for one indulging in sexual intercourse comprised? Of the seven classes of offence the offences for one indulging in sexual intercourse are comprised in three classes of offence[1]: it may be the class of offence involving Defeat; it may be the class of offence that is a grave one; it may be the class of offence of wrong-doing . . .

[**47**] Of the seven classes of offence in how many classes of offence is the offence of easing oneself . . . out of disrespect comprised? . . . It is comprised in one class of offence: in the class of offence of wrong-doing.

Concluded is the Fourth Chapter: that on Comprised In [**4**]

Of the six origins of offences by how many origins do the offences for one indulging in sexual intercourse originate? . . . They originate by one origin: they originate by body and by mind, not by voice . . .

Of the six origins of offences by how many origins does the offence of easing oneself . . . out of disrespect originate? . . . It originates by one origin: it originates by body and by mind, not by voice.

Concluded is the Fifth Chapter: that on Origins [**5**]

Of the four legal questions which legal question (is raised by) the offences for one indulging in sexual intercourse? . . . Of the four legal questions it is the legal question concerning offences.

[1] The number of offences a monk can fall into for breach of a rule of training begins to be enumerated above, p. 49, for each and every rule of training.

The offence of easing oneself . . . is, of the four legal questions, which legal question? Of the four legal questions it is the legal question concerning offences.

Concluded is the Sixth Chapter: that on Legal Questions [6]

Of the seven (ways for) the deciding (of a legal question) by how many decidings are the offences for one indulging in sexual intercourse stopped? . . . they are stopped by three decidings: it may be by a verdict in the presence of and by the carrying out on (his) acknowledgement; it may be by a verdict in the presence of and by a covering over (as) with grass.

. . . by how many decidings is the offence of easing oneself . . . stopped? . . . It is stopped by three decidings . . . (*as above*).

Concluded is the Seventh Chapter: that on Deciding [7]

Indulging in sexual intercourse how many offences does one fall into? . . . [**48**] . . . Indulging in sexual intercourse one falls into three offences.[1] Of the four fallings away how many fallings away do these offences appertain to? Of the seven classes of offence in how many classes of offence are they comprised? Of the six origins of offences by how many origins do they originate? Of the four legal questions which legal question? Of the seven decidings by how many decidings are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be that of falling away from moral habit, it may be that of falling away from good behaviour. Of the seven classes of offence they are comprised in three classes of offence: it may be in the class of offence involving Defeat, it may be in the class of offence that is a very grave one, it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by one origin: they originate by body and by mind, not by speech. Of the four legal questions the legal question concerning offences. Of the seven decidings they are stopped by three decidings: it may be by a verdict in the presence of and by the carrying out on (his) acknowledgement, it may be by a verdict in the presence of and by a covering over (as) with grass . . .

[1] As at text p. 33.

Easing oneself or spitting in water out of disrespect, how many offences does he fall into ? . . . into one offence : wrong-doing. Easing himself . . . he falls into this one offence. Of the four fallings away how many fallings away does this offence appertain to . . . (*as above* ; *instead of* do they originate *read* does it originate) . . . by which deciding is it stopped ? Of the four fallings away this offence appertains to one falling away : that from good behaviour. Of the seven classes of offence it is comprised under one class of offence : under the class of offence of wrong-doing. Of the six origins . . . (*as above*) . . . and by a covering over (as) with grass.

Concluded is the Eighth Chapter : that on Accumulation [1] [**8**]

These eight Chapters are written in a manner for repetition.

Their summary :

The laying-down-where,[2] and how many, falling-away, and
about comprising,
Origin, legal questions, decidings, and about accumulation.

Where was that offence involving Defeat because of indulging in sexual intercourse laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One ? Concerning whom ? On what subject ? . . . By whom was it conveyed ? Where was that offence involving Defeat because of indulging in sexual intercourse laid down . . . ? . . . [**49**] It was laid down in Vesālī . . . (*see* Chap. I, *Def.* I) . . . He originates it by one origin—he originates it by body and by mind, not by speech . . . By whom has it been conveyed ? It has been conveyed by a succession (of teachers) :

Upāli, Dāsaka, as well as Sonaka, similarly Siggava,
With Moggali's son as fifth—these in the glorious (is)land
of Jambusiri— . . .
These sinless sages of great wisdom, knowing the Vinaya
and skilled in the Way,
Proclaimed the Vinaya-piṭaka in the Island of Tamba-
paṇṇi. [I]

[1] Or, Conjunction (*samuccaya*), as at *Vin.* ii, 72.
[2] This refers to text p. 1–32 ; " how many " to p. 32–46.

Where was that offence involving Defeat because of taking what had not been given laid down by that Lord . . . ? It was laid down in Rājagaha . . . (*see* Chap. 1) . . . it may be that he originates it by body and by speech and by mind. [2]

Where was that offence involving Defeat because of intentionally depriving a human being of life laid down ? It was laid down in Vesālī . . . he originates it by . . . mind. [3]

Where was that offence involving Defeat because of laying claim (for oneself) to a non-existent, non-actual state of further-men laid down ? It was laid down in Vesālī . . . he originates it by . . . mind. [4]

Where was that offence requiring a Formal Meeting of the Order because of emitting semen making an effort laid down by that Lord . . . ? Concerning whom ? On what subject ? . . . By whom has it been conveyed ? Where was that offence requiring a Formal Meeting of the Order because of emitting semen making an effort laid down by that Lord . . . ? It was laid down in Sāvatthī . . . not by speech . . . By whom has it been conveyed ? It has been conveyed by a succession (of teachers) :

Upāli, Dāsaka . . . in the Island of Tambapaṇṇi. [1]

Where was that offence requiring a Formal Meeting of the Order because of coming into physical contact with a woman laid down ? It was laid down in Sāvatthī . . . he originates it . . . not by speech. [2]

Where was that offence requiring a Formal Meeting of the Order because offending a woman with lewd words laid down ? It was laid down in Sāvatthī . . . and by mind. [3]

Where was that offence requiring a Formal Meeting of the Order because of speaking in praise of ministering to sense-pleasures for (him)self in the presence of a woman laid down ? It was laid down in Sāvatthī . . . [4]

Where was that offence requiring a Formal Meeting of the Order because of acting as a go-between laid down ? It was laid down in Sāvatthī . . . and by mind. [5]

Where was that offence requiring a Formal Meeting of the Order because of having a hut built begging for it oneself laid

down? [**50**] It was laid down in Āḷavī . . . He originates it by the six origins. [6]

Where was that offence requiring a Formal Meeting of the Order because of having a large vihāra built laid down? It was laid down in Kosambī . . . He originates it by the six origins. [7]

Where was that offence requiring a Formal Meeting of the Order because of defaming a monk with an unfounded charge of an offence involving Defeat laid down? It was laid down in Rājagaha . . . He originates it by three origins. [8]

Where was that offence requiring a Formal Meeting of the Order because of defaming a monk with a charge of an offence involving Defeat taking up some point as a pretext in a legal question really belonging to something else, laid down? It was laid down in Rājagaha . . . He originates it by three origins. [9]

Where was that offence requiring a Formal Meeting of the Order with up to three times admonishing a schismatic monk because of his not giving up (his course) laid down? It was laid down in Rājagaha . . . and by mind. [10]

Where was that offence requiring a Formal Meeting of the Order with up to three times admonishing monks who were throwing in their lot with a schism because of their not giving up (their course) laid down? It was laid down in Rājagaha . . . and by mind. [11]

Where was that offence requiring a Formal Meeting of the Order with up to three times admonishing a monk who was difficult to speak to because of his not giving up (his course) laid down? It was laid down in Kosambī . . . and by mind. [12]

Where was that offence requiring a Formal Meeting of the Order with up to three times admonishing a monk who had brought a family into disrepute because of his not giving up (his course) laid down? It was laid down in Sāvatthī . . . and by mind. [13] . . .

Where was that offence of Wrong-doing because of, out of disrespect, easing oneself or spitting in water laid down? It was laid down in Sāvatthī. Concerning whom? Concerning the group of six monks. On what subject? On the subject of the group of six monks easing themselves and spitting in water. One laying down, one supplementary laying down. Of the six

origins of offences he originates it by one origin: he originates it by body and by mind, not by speech. [75]

Concluded is the Chapter [1] on Laying-Down-Where [9]

Because of indulging in sexual intercourse how many offences [**51**] does one fall into? Because of indulging in sexual intercourse one falls into four offences. If one indulges in sexual intercourse with a body that is not decayed ... [2] ... offence of wrong-doing; in an application of lac there is an offence of Expiation.[3] Because of indulging in sexual intercourse one falls into these four offences. [1]

Because of taking what has not been given ... one falls into three offences [4] ... of wrong-doing. Because of taking what has not been given one falls into these three offences. [2]

Because of intentionally depriving a human being of life ... one falls into three offences ... involving Defeat. Because of intentionally depriving a human being of life one falls into these three offences. [3]

Because of laying claim (for oneself) to a non-existent, non-actual state of further-men ... one falls into three offences ... of wrong-doing. Because of laying claim ... one falls into these three offences. [4]

Because of emitting semen making an effort ... one falls into three offences ... [1]

Because of coming into physical contact (with a woman) ... one falls into five offences. If a nun, filled with desire, consents to taking hold of a man who is filled with desire above the circle of the knees there is an offence involving Defeat.[5] If a monk rubs (her) body with (his body) there is an offence requiring a Formal Meeting of the Order. If he rubs an article of clothing (of hers) with (his) body there is a grave offence. If he rubs an article of clothing (of hers) with an article of clothing (of his) there is an offence of wrong-doing. In tickling

[1] The corresponding Chapter in the Bhikkhunīvibhaṅga (text p. 83) is called "The first Chapter".
[2] See text p. 33 where, however, one is said to fall into three offences.
[3] This is Nuns' *Exp.* 4.
[4] See text p. 33; and likewise for the following paragraphs.
[5] This is part of Nuns' *Def.* I.

with the fingers there is an offence of Expiation.[1] Because of coming into physical contact one falls into these five offences. [2]

Because of offending a woman with lewd words one falls into three offences . . . [3]

Because of speaking in praise of sense-pleasures for oneself one falls into three offences . . . [4]

Because of acting as a go-between . . . of begging for having a hut built for oneself . . . of having a large vihāra built . . . of defaming a monk . . . of not giving up (his, their, course) one falls into three offences . . . [5–12]

Because of not giving up his course a monk who brings a family into disrepute, though being admonished up to three times falls into three offences: following the motion there is an offence of wrong-doing; following the two resolutions there is a grave offence; following the conclusion of the (three) resolutions there is an offence requiring a Formal Meeting of the Order. [13] . . .

Because of, out of disrespect, easing oneself or spitting in water [**52**] how many offences does one fall into?[2] Because of, out of disrespect . . . one falls into one offence: wrong-doing. Because of, out of disrespect . . . one falls into this one offence. [75]

Concluded is the Second Chapter: on How Many Offences? [**10**]

Because of indulging in sexual intercourse, of the four fallings away how many fallings do the offences appertain to? Because of . . . appertain to two fallings away . . . there may be falling away from moral habit; there may be falling away from good behaviour . . .

Because of, out of disrespect . . . spitting in water, of the four fallings away how many fallings away does the offence appertain to? . . . of one falling away: falling away from good behaviour.

Concluded is the Third Chapter: that on Falling Away [**11**]

Because of indulging in sexual intercourse, of the seven classes of offence in how many classes of offence are the offences

[1] This is Monks' *Exp*. 52. [2] See text p. 44–46.

comprised? Of the seven classes of offence they are comprised in four classes of offence: it may be in the class of offence involving Defeat; it may be in the class of offence that is a very grave one; it may be in the class of offence of Expiation [1]; it may be in the class of offence of wrong-doing . . .

Because of, out of disrespect . . . spitting in water [2] . . . in the class of offence of wrong-doing.

Concluded is the Fourth Chapter: on Comprised In [**12**]

Because of indulging in sexual intercourse, of the six origins of offences by how many origins [3] . . .

Concluded is the Fifth Chapter: that on Origins [**13**]

Because of indulging in sexual intercourse, of the four legal questions [4] . . .

Concluded is the Sixth Chapter: that on Legal Questions [**14**]

Because of indulging in sexual intercourse, of the seven (ways for) the deciding (of a legal question) by how many decidings [5] . . .

Concluded is the Seventh Chapter: that on Deciding [**15**]

Because of indulging in sexual intercourse how many offences does one fall into? Because of indulging in sexual intercourse [**53**] one falls into four offences: if one indulges in sexual intercourse with a body that is not decayed . . . [6] . . . offence of Expiation. Of the four fallings away how many fallings away do these offences appertain to [7] . . . by how many decidings are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be that of falling away from moral habit, it may be that of falling away from good behaviour. Of the seven classes of offence they are comprised under four classes of offence: it may be under the class of offence involving Defeat, it may be under the class of offence that is a very grave one, it may be under the

[1] The three other offences but not this one are given at text pp. 33, 46, 47.
[2] See text p. 47 [4].
[3] Ibid. [5].
[4] Ibid. [6].
[5] Ibid. [7].
[6] See [**10**.1] just above.
[7] See text p. 48 [8].

class of offence of Expiation, it may be under the class of offence of wrong-doing. Of the six origins of offences . . . [1] . . . and by a covering over (as) with grass.

Concluded is the Eighth Chapter: that on Accumulation [**16**]

Concluded are the eight Chapters on Because Of

Concluded are the sixteen great Chapters in the Great Synopsis in the Great Analysis

[1] See text p. 48 [8] down to the end of that Chapter.

II. THE NUNS' ANALYSIS
(Bhikkhunīvibhaṅga)

[**54**] Where was that which is the fifth offence involving Defeat for nuns laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One? . . . (*see* I.**1**, *Def.* I. *Instead of* of the five recitations of the Pātimokkha *read* of the four recitations of the Pātimokkha) . . . Because of how many reasons was the fifth offence involving Defeat for nuns laid down by the Lord? Who train themselves? Who have trained themselves in the training? In what state? Who know by heart? Whose is the Utterance? By whom has it been conveyed?

"Where was that which is the fifth offence involving Defeat for nuns laid down by that Lord . . . ?" It was laid down in Sāvatthī.[1]

"Concerning whom?" Concerning the nun Sundarīnandā.

"On what subject?" On the subject of the consenting by the nun Sundarīnandā who was filled with desire to physical contact with a man who was filled with desire.

"Is there there a laying down, a supplementary laying down, a laying down that has not (yet) occurred?" There is one laying down,[2] for it there is no supplementary laying down nor a laying down that has not (yet) occurred.

"A laying down (that holds good) everywhere, a laying down (that holds good only) for certain districts?" A laying down (that holds good) everywhere.

"A laying down that is shared, a laying down that is not shared?" A laying down that is not shared.

"A laying down for one (Order), a laying down for both (Orders)?" A laying down for one (Order).

"Plunged into which, included in which of the four recitations of the Pātimokkha . . ." (*see* I.**1**) . . .

"Because of how many reasons was the fifth offence involving Defeat for nuns laid down by the Lord?" Because of ten reasons was the fifth offence involving Defeat for nuns laid

[1] *Vin.* iv, 211. This is Nuns' *Def.* I.

[2] *Vin.* iv, 213.

down by the Lord: for the excellence of the Order . . . (*see* I.1. *Instead of* of men *and* of monks *read* of nuns) . . . for help with Discipline.

"Who train themselves?" Learners and ordinary women who are morally good.

"Who have trained themselves in the training?" Arahants have trained themselves in the training.

"In what state?" The state of desiring the training.

"Who know by heart?" Those who know by heart the procedure of these.

"Whose is the Utterance?" It is the Utterance of the Lord, perfected one, fully Self-Awakened One.

"By whom has it been conveyed?" It has been conveyed by a succession (of teachers):

Upāli, Dāsaka, as well as Soṇaka . . .
[**55**] Proclaimed the Vinaya Piṭaka in the Island of Tambapaṇṇi. [1]

"Where was that which is the sixth offence involving Defeat for nuns laid down by that Lord . . .?" It was laid down in Sāvatthī.[1]

"Concerning whom?" Concerning the nun Thullanandā.

"On what subject?" On the subject of the nun Thullanandā who, knowing that a nun had fallen into an offence involving Defeat, neither herself reproved her nor spoke to a group.

One laying down.

Of the six origins of offences she originates it by one origin: she originates it by body and by speech and by mind. [2]

"Where was that which is the seventh offence involving Defeat for nuns laid down?" It was laid down in Sāvatthī.[2] . . . Concerning the nun Thullanandā . . . The nun Thullanandā imitated the monk Ariṭṭha who formerly had been a vulture-trainer and had been suspended by a complete Order . . . One laying down . . . She originates it by one origin in throwing off responsibility. [3]

"Where was that which is the eighth offence involving Defeat for nuns laid down . . .?" It was laid down in Sāvatthī[3] . . . Concerning the group of six nuns . . . The group

[1] Ibid. 216. [2] Ibid. 218. [3] Ibid. 220.

of six nuns carried out the eighth action[1] ... One laying down ... She originates it by one origin in throwing off responsibility. [4]

Concluded are the eight Offences involving Defeat

Its summary:

Unchastity, taking what is not given, and the form of men, those who are further,
Physical contact, she conceals,[2] suspended (monks), a doer of eight things—
The Great Hero laid down (these for nuns who) without doubt must be destroyed.[3]

Where was that offence requiring a Formal Meeting of the Order laid down by that Lord ... for a nun who speaks in envy (and) brings a law-suit? Concerning whom? On what subject? ... By whom has it been conveyed?

" Where was that offence requiring a Formal Meeting of the Order laid down by that Lord ... for a nun who speaks in envy (and) brings a law-suit?" It was laid down in Sāvatthī.[4]

" Concerning whom?" Concerning the nun Thullanandā.

" On what subject?" On the subject of the nun Thullanandā's being one who spoke in envy.

" Is there there ... (*see* II.1, *Def.* 1. *Instead of* by the second recital, the Defeat class of offence (*as in* Monks' *Def.* 1) *read* by the third recital, the class of offence requiring a Formal Meeting of the Order) ... She originates it by two origins: it may be that she originates it by body and by speech, not by mind; it may be [56] that she originates it by body and by speech and by mind. . . . .

" By whom has it been conveyed?" It has been conveyed by a succession (of teachers):

Upāli, Dāsaka, as well as Soṇaka ...
Proclaimed the Vinaya Piṭaka in the Island of Tambapaṇṇi. [1]

[1] *aṭṭhamaṁ vatthuṁ*, where *Vin.* iv, 221 reads *aṭṭhavatthukā*. *Kkvt.* 160 explains, however, how it is that there is Defeat only in the eighth action, the other seven being grave offences or those of wrong-doing.

[2] This refers to the last word in the *sikkhāpada* of *Def.* 2, *vajjapaṭicchādikā*, one who conceals a fault (in someone else).

[3] Cf. text p. 4.

[4] *Vin.* iv, 224.

The offence requiring a Formal Meeting of the Order for receiving a woman thief ... was laid down in Sāvatthī [1] ... concerning the nun Thullanandā ... The nun Thullanandā received a woman thief ... One laying down ... She originates it by two origins : it may be that she originates it by speech and by mind, not by body ; it may be that she originates it by body and by speech and by mind. [2]

The offence requiring a Formal Meeting of the Order for going among villages alone ... was laid down in Sāvatthī [2] ... concerning a certain nun ... A certain nun went among villages alone ... One laying down, three supplementary layings down ... She originates it by one origin (as) in the first Defeat. [3]

The offence requiring a Formal Meeting of the Order for restoring a nun suspended by a complete Order without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the Teacher's instruction, and not having learnt the group's desire ... was laid down in Sāvatthī [3] ... concerning the nun Thullanandā ... The nun Thullanandā restored a nun suspended by a complete Order without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the Teacher's instruction, and not having learnt the group's desire ... One laying down ... She originates it by one origin in throwing off responsibility. [4]

The offence requiring a Formal Meeting of the Order for a nun who is filled with desire accepting solid food or soft food with her own hand from the hand of a man who is filled with desire ... was laid down in Sāvatthī [4] ... concerning the nun Sundarīnandā ... The nun Sundarīnandā who was filled with desire accepted food [5] from the hand of a man who was filled with desire ... One laying down ... She originates it by one origin (as) in the first Defeat. [5]

The offence requiring a Formal Meeting of the Order for instigating (a nun), saying, " What can this man, whether he is filled with desire or is not filled with desire, do to you, lady,

[1] *Vin.* iv, 226. [2] Ibid. 228 f.
[3] Ibid. 231. [4] Ibid. 233.
[5] *āmisa*, a word not in the relevant part of *Vin.* iv.

since you are not filled with desire ? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, accepting it with your own hand" ... was laid down in Sāvatthī[1] ... concerning a certain nun ... A certain nun instigated, saying, "What can ... with your own hand." ... One laying down ... She originates it by three origins. [6]

The offence requiring a Formal Meeting of the Order for an angry nun who does not give up (her course) though being admonished up to the third time ... [**57**] was laid down in Sāvatthī[2] ... concerning the nun Caṇḍakālī ... The nun Caṇḍakālī, angry, displeased, spoke thus, "I repudiate the Buddha, I repudiate Dhamma, I repudiate the Order, I repudiate the training ..." ... One laying down ... She originates it by one origin in throwing off responsibility. [7]

The offence requiring a Formal Meeting of the Order for a nun who has been overthrown in some legal question and does not give up (her course) though being admonished up to the third time ... was laid down in Sāvatthī[3] ... concerning the nun Caṇḍakālī ... The nun Caṇḍakālī, overthrown in some legal question, angry, displeased, spoke thus, "The nuns are following a wrong course through partiality and the nuns are following a wrong course through hatred and the nuns are following a wrong course through confusion and the nuns are following a wrong course through fear" ... One laying down ... She originates it by one origin in throwing off responsibility. [8]

The offence requiring a Formal Meeting of the Order for nuns who are living in company and do not give up (their course) though being admonished up to the third time ... was laid down in Sāvatthī[4] ... concerning several nuns ... Several nuns were living in company ... One laying down ... They originate it by one origin in throwing off responsibility. [9]

The offence requiring a Formal Meeting of the Order for (a nun who is) instigating (nuns), saying, "Ladies, live you as though in company, do not you live otherwise," and does not give up (her course) though being admonished up to the third time ... was laid down in Sāvatthī ... concerning the nun Thullanandā ... The nun Thullanandā instigated (nuns) saying,

[1] *Vin.* iv, 234. [2] Ibid. 236. [3] Ibid. 238.
[4] Ibid. 239. [5] Ibid. 241.

"Ladies, live you as though in company . . ." . . . One laying down . . . She originates by one origin in throwing off responsibility. [10]

Concluded are the ten Offences requiring a Formal Meeting of the Order

Its summary:

Envy, woman thief, among the villages, suspended, and about solid food,
"What to you?", angry, some, company, and on another—these ten.[1]

The offence of Expiation involving Forfeiture for making a hoard of bowls was laid down by that Lord . . . at Sāvatthī [2] . . . concerning the group of six nuns . . . The group of six nuns made a hoard of bowls . . . One laying down . . . She originates it by two origins (as) in Kaṭhina-cloth.[3] [1]

The offence of Expiation involving Forfeiture for thinking robe-material (given) not at the right time was robe-material (given) at the right time, and having allotted it, having it distributed . . . was laid down in Sāvatthī [4] . . . concerning the nun Thullanandā . . . The nun Thullanandā, [**58**] thinking that robe-material (given) not at the right time was robe-material (given) at the right time, allotting it, had it distributed . . . One laying down . . . She originates it by three origins. [2]

The offence of Expiation involving Forfeiture for tearing away a robe that has been exchanged with a nun . . . was laid down in Sāvatthī [5] . . . concerning the nun Thullanandā . . . The nun Thullanandā, having exchanged a robe with a nun, tore it away (from her) . . . One laying down . . . She originates it by three origins. [3]

The offence of Expiation involving Forfeiture for after having asked for one thing then asking for another . . . was laid down in Sāvatthī [6] . . . concerning the nun Thullanandā . . . The nun Thullanandā, having asked for one thing, asked for another . . . One laying down . . . She originates it by the six origins. [4]

[1] For the total of 17 offences of this class for nuns, against 13 for monks, see *BD*. iii, p. 212, n. 1.
[2] *Vin*. iv, 243.
[3] See text p. 88; and Monks' *Forf*. 1.
[4] *Vin*. iv, 246.
[5] Ibid. 247.
[6] Ibid. 249.

. . . for after getting one thing in exchange getting another in exchange . . . (*see* [4]) . . . [5]

The offence of Expiation involving Forfeiture for getting something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order . . . was laid down in Sāvatthī [1] . . . concerning several nuns . . . Several nuns got something in exchange . . . One laying down . . . She originates it by the six origins. [6]

. . . for getting something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, belonging to an Order (and) that she herself had asked for . . . [7]

. . . for getting something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, belonging to a company . . . [8]

. . . for getting something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, belonging to a company (and) that she herself had asked for . . . [9]

The offence of Expiation involving Forfeiture for getting something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, belonging to an individual . . . was laid down in Sāvatthī [2] . . . concerning the nun Thullanandā . . . The nun Thullanandā got something in exchange for that which was necessary . . . One laying down . . . She originates it by the six origins. [10]

The offence of Expiation involving Forfeiture for bargaining [3] for a heavy cloth (worth) more than four "bronzes" . . . was laid down in Sāvatthī [4] . . . concerning the nun Thullanandā . . . The nun Thullanandā asked the king for a woollen garment . . . One laying down . . . She originates it by the six origins. [11]

The offence of Expiation involving Forfeiture for bargaining for a light cloth (worth) more than two and a half "bronzes" . [**59**] . . . was laid down in Sāvatthī [5] . . . concerning the nun

[1] Ibid. 251. [2] Ibid. 254.
[3] On *cetāpeti* here more probably meaning to bargain than to get in exchange, see *BD*. iii, 239, n. 1.
[4] *Vin.* iv, 255. [5] *Vin.* iv, 256.

Thullanandā . . . The nun Thullanandā asked the king for a linen garment . . . One laying down . . . She originates it by the six origins. [12]

Concluded are the twelve Offences of Expiation involving Forfeiture

Its summary:

Bowl, and not-the-right-and-the-right-time, in exchange, she asked,
Having got in exchange, necessary, and belonging to an Order, a company,
Herself asking, belonging to an individual, four "bronzes", two and a half.

The offence of Expiation for eating garlic was laid down by the Lord . . . in Sāvatthī [1] . . . concerning the nun Thullanandā . . . The nun Thullanandā, not knowing moderation, had much garlic taken away . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[2] [1]

The offence of Expiation for letting the hair of the body grow . . . was laid down in Sāvatthī [3] . . . concerning the group of six nuns . . . The group of six nuns let the hair of the body grow . . . One laying down . . . She originates it by four origins. [2]

The offence of Expiation for slapping with the hands . . . was laid down in Sāvatthī . . . concerning two nuns . . . Two nuns slapped with the palms of their hands . . . One laying down . . . She originates it by one origin (as) in the first Defeat. [3]

The offence of Expiation for an application of lac . . . was laid down in Sāvatthī . . . concerning a certain nun . . . A certain nun took an application of lac . . . One laying down . . . She originates it by one origin (as) in the first Defeat. [4]

The offence of Expiation for taking an ablution with water consisting of more than (a measure of) two finger-joints . . . was laid down among the Sakyans [4] . . . concerning a certain nun . . . A certain nun took a very deep ablution with water . . . One laying down . . . She originates it by one origin (as) in the first Defeat.[5] [5]

[1] *Vin.* iv, 259. [2] Text p. 88 and Monks' *Forf.* 16.
[3] *Vin.* iv, 260. [4] Ibid. 262. [5] Text p. 87.

The offence of Expiation for standing with drinking water or with a fan close to a monk while he is eating . . . was laid down in Sāvatthī . . . concerning a certain nun . . . A certain nun stood with drinking water and with a fan close to a monk while he was eating . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [6]

[**60**] The offence of Expiation for eating raw grain, having asked for it . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns ate raw grain, having asked for it . . . One laying down . . . She originates it by four origins. [7]

The offence of Expiation for throwing out excrement or urine or rubbish or the remains of food over a wall . . . was laid down in Sāvatthī[2] . . . concerning a certain nun . . . A certain nun threw out excrement and urine and rubbish and the remains of food over a wall . . . One laying down . . . She originates it by the six origins. [8]

The offence of Expiation for throwing out excrement or urine or rubbish or the remains of food on to the crops . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns threw out excrement and . . . the remains of food on to the crops . . . One laying down . . . She originates it by the six origins. [9]

The offence of Expiation for going to see dancing and singing and music . . . was laid down in Rājagaha . . . concerning the group of six nuns . . . The group of six nuns went to see dancing and singing and music . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [10]

The First Division: that on Garlic

The offence of Expiation for standing together with a man, the one with the other, in the dark of the night when there is no light . . . was laid down in Sāvatthī[3] . . . concerning a certain nun . . . A certain nun stood together with a man, the one with the other . . . when there was no light . . . One laying down . . . She originates it by two origins (as) in Caravan set on theft.[4] [11]

[1] Text p. 88 and Monks' *Forf.* 16. [2] *Vin.* iv, 265.
[3] *Vin.* iv, 268. [4] Monks' *Exp.* 66; and see text p. 89.

... for standing together with a man ... in a secluded place ... [12]

... for standing together with a man ... in an open place ... [13]

The offence of Expiation for standing together with a man, the one with the other, on a carriage-road or in a cul-de-sac or at a cross-roads ... was laid down in Sāvatthī ... concerning the nun Thullanandā ... The nun Thullanandā stood together with a man, the one with the other, on a carriage-road and in a cul-de-sac and at a cross-roads ... One laying down ... She originates it by two origins (as) in Caravan set on theft. [14]

The offence of Expiation for departing without asking the owner (for permission) after having approached families before a meal and having sat down on a seat ... was laid down in Sāvatthī [**61**] ... concerning a certain nun ... A certain nun departed without asking the owner ... One laying down ... She originates it by two origins (as) in Kaṭhina-cloth.[1] [15]

The offence of Expiation for sitting down on a seat without asking the owner (for permission) after having approached families after a meal ... was laid down in Sāvatthī[2] ... concerning the nun Thullanandā ... The nun Thullanandā sat down ... after a meal ... One laying down ... She originates it by two origins (as) in Kaṭhina-cloth.[1] [16]

The offence of Expiation for sitting down on a sleeping-place which she has spread or has caused to be spread without asking the owner (for permission), after having approached families at the wrong time ... was laid down in Sāvatthī ... concerning several nuns ... Several nuns sat down on a sleeping-place which they had spread without asking the owner ... One laying down ... She originates it by two origins (as) in Kaṭhina-cloth.[1] [17]

The offence of Expiation for making (someone) look down on another because of a misapprehension, because of a misunderstanding ... was laid down in Sāvatthī ... concerning a certain nun ... A certain nun made (someone) look down on another because of a misapprehension, because of a misunderstanding ... One laying down ... She originates it by three origins. [18]

[1] Text p. 88 and Monks' *Forf.* I. [2] *Vin.* iv, 273.

The offence of Expiation for cursing oneself or another with Niraya or with the Brahma-faring ... was laid down in Sāvatthī[1] ... concerning the nun Caṇḍakālī ... The nun Caṇḍakālī cursed herself and another with Niraya and with the Brahma-faring ... One laying down ... She originates it by three origins. [19]

The offence of Expiation for weeping, having struck oneself again and again ... was laid down in Sāvatthī ... concerning the nun Caṇḍakālī ... The nun Caṇḍakālī wept, having struck herself again and again ... One laying down ... She originates it by one origin in throwing off responsibility. [20]

The Second Division: that on the Dark of the Night

The offence of Expiation for bathing naked ... was laid down in Sāvatthī[2] ... concerning several nuns ... Several nuns bathed naked ... One laying down ... She originates it by two origins (as) in Sheep's wool.[3] [21]

The offence of Expiation for having a bathing-cloth made exceeding the (proper) measure ... was laid down in Sāvatthī ... concerning the group of six nuns ... The group of six nuns wore bathing cloths that were not of the (proper) measure ... One laying down ... She originates it by the six origins. [22]

[62] The offence of Expiation for neither sewing nor making an effort to get sewn a nun's robe that she has unsewn or caused to be unsewn ... was laid down in Sāvatthī ... concerning the nun Thullanandā ... The nun Thullanandā neither sewed nor made an effort to get sewn a nun's robe ... One laying down ... She originates it by one origin in throwing off the responsibility. [23]

The offence of Expiation for missing going about in an outer cloak for five days ... was laid down in Sāvatthī ... concerning several nuns ... Several nuns, having entrusted the robe to the hands of (other) nuns, set out on a tour of the country with (only) the inner and the upper robes ... One laying down ... She originates it by two origins (as) in Kaṭhina-cloth.[4] [24]

The offence of Expiation for wearing a robe that should be handed back ... was laid down in Sāvatthī ... concerning a

[1] *Vin.* iv, 276.
[2] Ibid. 278.
[3] Text p. 88 and Monks' *Forf.* 16.
[4] Text p. 88 and Monks' *Forf.* 1.

certain nun . . . A certain nun, without asking (for permission), put on the robe of a certain (other) nun . . . One laying down . . . She originates it by two origins (as) in Kaṭhina-cloth. [25]

The offence of Expiation for putting an obstacle in the way of a group's receiving robe-material . . . was laid down in Sāvatthī [1] . . . concerning the nun Thullanandā . . . The nun Thullanandā put an obstacle in the way of a group's receiving robe-material . . . One laying down . . . She originates it by three origins. [26]

The offence of Expiation for holding back a legally valid division of robe-material . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā held back a legally valid division of robe-material . . . One laying down . . . She originates it by three origins. [27]

The offence of Expiation for giving recluses' robe-material to a householder or a wanderer or a female wanderer . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā gave recluses' robe-material to a householder . . . One laying down . . . She originates it by the six origins. [28]

The offence of Expiation for letting the robe-season pass when an expectation of robe-material is not sure . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā let the robe-season pass when an expectation of robe-material was not sure . . . One laying down . . . She originates it by three origins. [29]

The offence of Expiation for holding back a legally valid removal of the kaṭhina (privileges) . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . [**63**] The nun Thullanandā held back a legally valid removal of the kaṭhina (privileges) . . . One laying down . . . She originates it by three origins. [30]

The Third Division: that on Bathing [2]

The offence of Expiation for the sharing of one couch by two nuns . . . was laid down in Sāvatthī [3] . . . concerning several nuns . . . Several nuns, in twos, shared one couch . . . One laying

[1] *Vin.* iv, 283.
[2] *nhānavaggo* against *naggavaggo* at *Vin.* iv, 288.
[3] *Vin.* iv 289.

down . . . She originates it by two origins (as) in Sheep's wool.[1] [31]

The offence of Expiation for the sharing of one covering-cloth by two nuns . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns, in twos, shared one covering cloth . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [32]

The offence of Expiation for intentionally causing discomfort to a nun . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā intentionally caused discomfort to a nun . . . One laying down . . . She originates it by three origins. [33]

The offence of Expiation for neither attending to an ailing (woman) who lived with her nor making an effort to get her attended to . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā neither attended to an ailing (woman) who lived with her nor made an effort to get her attended to . . . One laying down . . . She originates it by one origin in throwing off responsibility. [34]

The offence of Expiation for, after one has given quarters to a nun, then angry, displeased, throwing her out . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā, having given quarters to a nun, then angry, displeased, threw her out . . . One laying down . . . She originates it by three origins. [35]

The offence of Expiation for a nun who keeps company (and) does not give up (her course) though admonished up to the third time . . . was laid down in Sāvatthī[2] . . . concerning the nun Caṇḍakālī . . . The nun Caṇḍakālī lived in company . . . One laying down . . . She originates it by one origin in throwing off responsibility. [36]

The offence of Expiation for walking without a weapon on almstour within (her own) region (when this is) agreed upon as dangerous, frightening . . . was laid down in Sāvatthī . . . [**64**] concerning several nuns . . . Several nuns walked without a weapon on almstour within (their own) region (when it was) agreed upon as dangerous, frightening . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [37]

[1] Text p. 88.

[2] *Vin.* iv, 294.

The offence of Expiation for walking . . . outside (her own) region . . . (*see* [37]). [38]

The offence of Expiation for walking on almstour during the rains . . . was laid down in Rājagaha . . . concerning several nuns . . . Several nuns walked on almstour during the rains . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [39]

The offence of Expiation for a nun not setting out on almstour after she has kept the rains . . . was laid down in Rājagaha . . . concerning several nuns . . . Several nuns did not set out on almstour after they had kept the rains . . . One laying down . . . She originates it by one origin (as) in the first Defeat.[2] [40]

The Fourth Division: that on Sharing

The offence of Expiation for going to see a king's pleasure house or a picture gallery or a park or a pleasure grove or a lotus pond . . . was laid down in Sāvatthī[3] . . . concerning the group of six nuns . . . The group of six nuns went to see a king's pleasure house and a picture gallery . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [41]

The offence of Expiation for making use of a sofa or a divan . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns made use of a sofa and a divan . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [42]

The offence of Expiation for spinning yarn . . . was laid down in Sāvatthī . . . concerning the group of six nuns . . . The group of six nuns spun yarn . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [43]

The offence of Expiation for doing household work . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns did household work . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [44]

The offence of Expiation for when one is being spoken to by a nun, saying, "Come, lady, and settle this legal question," and having answered, "Very good," but neither settling it nor making an effort to get it settled . . . was laid down in Sāvatthī

[1] Text p. 88. [2] Text p. 87. [3] *Vin.* iv, 298.

. . . concerning the nun Thullanandā . . . [65] The nun Thullanandā, on being spoken to by a nun, saying, " Come, lady . . ." and having answered, " Very good " (yet) neither settled it nor made an effort to get it settled . . . One laying down . . . She originates it by one origin in throwing off responsibility. [45]

The offence of Expiation for giving with one's own hand solid food or soft food to a householder or to a wanderer or to a female wanderer . . . was laid down in Sāvatthī [1] . . . concerning the nun Thullanandā . . . The nun Thullanandā with her own hand gave solid food and soft food to a householder . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[2] [46]

The offence of Expiation for not having given up a household robe but making use of it . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā, not having given up a household robe, made use of it . . . One laying down . . . She originates it by two origins (as) in Kaṭhina-cloth.[2] [47]

The offence of Expiation for setting out on almstour without having given up her dwelling . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā set out on almstour without having given up her dwelling . . . One laying down . . . She originates it by two origins (as) in Kaṭhina-cloth.[2] [48]

The offence of Expiation for learning worldly knowledge . . . was laid down in Sāvatthī . . . concerning the group of six nuns . . . The group of six nuns learnt worldly knowledge . . . One laying down . . . She originates it by two origins (as) in Dhamma-line-by-line.[3] [49]

The offence of Expiation for teaching worldly knowledge . . . (*see* [49]. *Instead of* learnt *read* taught) . . . [50]

The Fifth Division: that on a Picture-Gallery

The offence of Expiation for knowingly entering a monastery with monks (in it) without asking (for permission) . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns entered a monastery without asking (for permission) . . . One

[1] *Vin.* iv, 302. [2] Text p. 88.
[3] Text p. 89 and Monks' *Exp.* 4.

laying down,[1] two supplementary layings down ... She originates it by one origin in throwing off responsibility. [51]

The offence of Expiation for reviling and abusing a monk ... was laid down in Vesālī ... concerning the group of six nuns ... The group of six nuns reviled the venerable Upāli ... One laying down ... She originates it by three origins. [52]

The offence of Expiation for being quick-tempered (and) abusing a group ... was [**66**] laid down in Sāvatthī ... concerning the nun Thullanandā ... The nun Thullanandā, being quick-tempered, abused a group ... One laying down ... She originates it by three origins. [53]

The offence of Expiation for partaking of solid food or soft food by (a nun) who had been invited or had been satisfied ... was laid down in Sāvatthī ... concerning several nuns ... Several nuns who had eaten and were satisfied ate elsewhere ... One laying down ... She originates it by four origins. [54]

The offence of Expiation for being grudging as to families ... was laid down in Sāvatthī ... concerning a certain nun ... A certain nun was grudging as to families ... One laying down ... She originates it by three origins. [55]

The offence of Expiation for spending the rains in a residence where there is no monk ... was laid down in Sāvatthī ... concerning several nuns ... Several nuns spent the rains in a residence where there was no monk ... One laying down ... She originates it by two origins (as) in Sheep's wool.[2] [56]

The offence of Expiation for a nun who has kept the rains and does not "invite" both Orders in respect of three matters ... was laid down in Sāvatthī ... concerning several nuns ... Several nuns, having kept the rains did not "invite" an Order of monks ... One laying down ... She originates it by one origin in throwing off responsibility. [57]

The offence of Expiation for not going for exhortation or for communion ... was laid down among the Sakyans ... concerning the group of six nuns ... The group of six nuns did not go for exhortation ... One laying down ... She originates it by one origin (as) in the first Defeat.[3] [58]

The offence of Expiation for not asking (the date of) the

[1] *Vin.* iv, 306. [2] Text p. 88. [3] Text p. 87.

Observance day and not approaching for exhortation ... was laid down in Sāvatthī ... concerning several nuns ... Several nuns neither asked (the date of) the Observance day nor approached for exhortation ... One laying down ... She originates it by one origin in throwing off responsibility. [59]

The offence of Expiation for making burst, together with a man, the one with the other, a boil or a scab that has formed on the lower part of her body (and) without having obtained permission from an Order or a group ... was laid down in Sāvatthī ... concerning a certain nun ... A certain nun, together with a man, the one with the other, made a boil burst that had formed on the lower part of her body ... One laying down ... She originates it by two origins (as) in Kaṭhina-cloth.[1] [60]

The Sixth Division: that on a Monastery

The offence of Expiation for ordaining a pregnant woman ... was laid down in Sāvatthī [2] [67] ... concerning several nuns ... Several nuns ordained a pregnant woman ... One laying down ... She originates it by three origins. [61]

The offence of Expiation for ordaining a woman who is giving suck ... [62]

The offence of Expiation for ordaining a probationer who has not trained for two years in the six rules ... [63]

The offence of Expiation for ordaining a probationer who has trained for two years in the six rules but is not agreed on by the Order ... [64]

The offence of Expiation for ordaining a girl married for less than twelve years ... [65]

The offence of Expiation for ordaining a girl married for a full twelve years but who has not trained for two years in the six rules ... [66]

The offence of Expiation for ordaining a girl married for a full twelve years and who has trained for two years in the six rules (but) is not agreed upon by the Order ... [67]

The offence of Expiation for (a nun who) having ordained the woman who lives with her (and then) for two years neither helping her nor having her helped ... was laid down in

[1] Text p. 88. [2] *Vin.* iv, 317.

Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā, having ordained the woman who lived with her, for two years neither helped her nor had her helped . . . One laying down . . . She originates it by one origin in throwing off responsibility. [68]

The offence of Expiation for not waiting on an ordained woman instructor for two years . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns did not wait on an ordained woman instructor for two years . . . One laying down . . . She originates it by one origin (as) in the first Defeat. [69]

The offence of Expiation for neither withdrawing nor having the woman who lives with her withdrawn after she has ordained her . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā, having ordained the woman who lived with her, neither withdrew her nor had her withdrawn . . . One laying down . . . She originates it by one origin in throwing off responsibility. [70]

The Seventh Division: that on a Pregnant Woman

The offence of Expiation for ordaining a maiden under twenty years of age [1] . . . (*see* No. 61). [71]

The offence of Expiation for ordaining a maiden who has completed twenty years of age (but) has not trained for two years in the six rules . . . [72]

[68] The offence of Expiation for ordaining a maiden who has completed twenty years of age and has trained for two years in the six rules but is not agreed upon by the Order . . . [73]

The offence of Expiation for ordaining while one is less than twelve years (of standing) . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns ordained while they were less than twelve years (of standing) . . . One laying down . . . She originates it by three origins. [74]

The offence of Expiation for ordaining by one who has completed twelve years (of standing but) is not agreed upon by the Order . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns who had completed twelve years (of standing) ordained (though) they were not agreed upon by

[1] *Vin.* iv, 327.

the Order . . . One laying down . . . She originates it by three origins. [75]

The offence of Expiation for afterwards engaging in criticism when on being told, " You have ordained sufficiently, lady, for the time being," and having answered, " Very good " . . . was laid down in Sāvatthī . . . concerning the nun Caṇḍakālī . . . The nun Caṇḍakālī afterwards engaged in criticism when, having been told, " You have ordained sufficiently, lady, for the present," she had answered, " Very good " . . . One laying down . . . She originates it by three origins. [76]

The offence of Expiation for neither ordaining a probationer to whom she has said, " If you, lady, will give me a robe, I will ordain you," nor making an effort to get her ordained . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā, having said to a probationer, " If you, lady . . . " (yet) neither ordained her nor made an effort to get her ordained . . . One laying down . . . She originates it by one origin in throwing off responsibility. [77]

The offence of Expiation for saying to a probationer, " If you, lady, will wait upon me for two years, I will ordain you " . . . (*see* [77]). [78]

The offence of Expiation for ordaining a probationer who is keeping company with men, keeping company with youths, who is violent, a dwelling-place of grief . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā ordained a probationer who kept company with men . . . One laying down . . . She originates it by three origins. [79]

The offence of Expiation for ordaining a probationer without the consent of (her) parents or (her) husband . . . was laid down in Sāvatthī . . . concerning the nun Thullanandā . . . The nun Thullanandā ordained a probationer without the consent of (her) parents and (her) husband [**69**] . . . One laying down . . . She originates it by four origins ; it may be that she originates it by speech, not by body, not by mind ; it may be that she originates it by body and by speech, not by mind ; it may be that she originates it by speech and by mind, not by body ; it may be that she originates it by body and by speech and by mind. [80]

The offence of Expiation for ordaining a probationer by showing favouritism (to monks) placed on probation . . . was laid down in Rājagaha . . . concerning the nun Thullanandā . . . The nun Thullanandā ordained a probationer by showing favouritism . . . One laying down . . . She originates it by three origins. [81]

The offence of Expiation for ordaining every year . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns ordained every year . . . One laying down . . . She originates it by three origins. [82]

The offence of Expiation for ordaining two (probationers) in one year . . . (*see* [82]). [83]

The Eighth Division : that on a Maiden

The offence of Expiation for using a sunshade and sandals . . . was laid down in Sāvatthī [1] . . . concerning the group of six nuns . . . The group of six nuns used a sunshade and sandals . . . One laying down, one supplementary laying down . . . She originates it by two origins (as) in Sheep's wool.[2] [84]

The offence of Expiation for going in a vehicle . . . (*see* [84]. *Read* went in a vehicle). [85]

The offence of Expiation for wearing a petticoat . . . was laid down in Sāvatthī . . . concerning a certain nun . . . A certain nun wore a petticoat . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[2] [86]

The offence of Expiation for wearing women's ornaments . . . was laid down in Sāvatthī . . . concerning the group of six nuns . . . The group of six nuns wore women's ornaments . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[2] [87]

The offence of Expiation for bathing with perfume and paint . . . (*see* [87]). [88]

The offence of Expiation for bathing with scented ground sesamum . . . [89]

The offence of Expiation for causing oneself to be rubbed (with ointment) and causing oneself to be massaged by a nun . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns caused themselves to be rubbed (with ointment),

[1] *Vin.* iv, 337. [2] Text p. 88.

to be massaged by a nun . . . One laying down . . . She originates it by two origins (as) in Sheep's wool.[1] [90]

[**70**] The offence of Expiation for causing oneself to be rubbed (with ointment) and causing oneself to be massaged by a probationer [2] . . . [91]

The offence of Expiation for causing oneself to be rubbed (with ointment) and causing oneself to be massaged by a female novice . . . [92]

The offence of Expiation for causing oneself to be rubbed (with ointment) and causing oneself to be massaged by a woman householder . . . [93]

The offence of Expiation for sitting down on a seat in front of a monk without asking (for permission) . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns sat down on a seat in front of a monk without asking (for permission) . . . One laying down . . . She originates it by two origins (as) in the Kaṭhina-cloth.[1] [94]

The offence of Expiation for asking a question of a monk who has not given leave . . . was laid down in Sāvatthī . . . concerning several nuns . . . Several nuns asked a question of a monk who had not given leave . . . One laying down . . . She originates it by two origins (as) in Dhamma-line-by-line.[3] [95]

The offence of Expiation for entering a village without (wearing) a vest . . . was laid down in Sāvatthī . . . concerning a certain nun . . . A certain nun entered a village without (wearing) her vest . . . One laying down . . . She originates it by two origins: it may be that she originates it by body, not by speech, not by mind; it may be that she originates it by body and by mind, not by speech. [96]

The Ninth Division: on Sunshade and Sandals

Concluded are the Nine Minor Divisions

Its summary:

Garlic, hair of the body, palm, application, ablution,
While (he is) eating, of raw grains, two on the remains of food, seeing, /
In the dark, in a secluded place, in an open place, and on a carriage-road,

[1] Text p. 88. [2] *Vin.* iv, 343. [3] Text p. 89.

Before, after, and at the wrong time, misapprehension, with Niraya, having struck, /
Naked, water, having sewn, for five days, to be handed back,
Group, division, recluse, not sure, and about kaṭhina (privileges), /
About one couch, and covering-cloth, intentionally, woman who lives with her,
Having given, keeping company, within, and outside, rains, does not set out, /
King, sofa, and yarn, household, and about a settlement,
Should give, robe, dwelling, and learning, should teach, /
Monastery, reviling, and quick-tempered, should partake of, grudging as to families,
In a residence, Invitation, exhortation, two things, and about the lower part of the body, /
A pregnant woman, one giving suck, six rules, not agreed upon, less than twelve,
[71] And a full (twelve), by the Order, with, ordained (woman), and five or six, /
Maiden, and two, by the Order, twelve, and about being not agreed upon,
Sufficiently, and " If ", for two years, keeping company, by the husband, /
Placed on probation, every year, and about ordaining two,
Sunshade, in a vehicle, petticoat, women's ornaments, with paint, /
Ground sesamum, and then a nun, and a probationer, a female novice,
A woman householder, in front of a monk, leave not given, a vest. /

Summary of these Divisions:
Garlic, darkness, bathing, sharing, picture-gallery,
Monastery, then pregnant woman, maidens, sunshade-and-sandals. /

The offence to be Confessed for partaking of ghee, having had it asked for . . . was laid down in Sāvatthī . . . concerning the group of six nuns . . . The group of six nuns, having had ghee

asked for, partook of it . . . One laying down,[1] one supplementary laying down . . . She originates it by four origins. [1]

. . . oil, having had it asked for . . . [2]

. . . honey, having had it asked for . . . [3]

. . . molasses, having had it asked for . . . [4]

. . . fish, having had it asked for . . . [5]

. . . meat, having had it asked for . . . [6]

. . . milk, having had it asked for . . . [7]

. . . curds, having had them asked for . . . She originates it by four origins: it may be that she originates it by body, not by speech, not by mind; it may be that she originates it by body and by speech, not by mind; it may be that she originates it by body and by mind, not by speech; it may be that she originates it by body and by speech and by mind. [8]

Concluded are the eight offences to be Confessed

Its summary:

Ghee, oil, and then honey, molasses, and so fish,
Meat, milk, and curds too, a nun having had (them) asked for:
The eight offences to be Confessed were proclaimed by the Buddha Himself. /

Having abridged those rules of training that were given in full in the Monks' Analysis, Concluded is the Chapter on Laying-down-Where in the Nuns' Analysis. [1]

Consenting to physical contact with a man who is filled with desire how many offences does a nun who is filled with desire fall into? Consenting . . . a nun who is filled with desire [**72**] falls into three offences: if she consents to taking hold of below the collar-bone, above the circle of the knees, the offence is one involving Defeat; if she consents to a taking hold of above the collar-bone, below the circle of the knees, the offence is a grave one; if she consents to taking hold of something attached to the body, the offence is one of wrong-doing. These are the three offences that, consenting . . . a nun who is filled with desire falls into. [1]

Concealing a fault, a nun who is one who conceals a fault . . . falls into three offences: if she conceals, knowing the matter is

[1] *Vin.* iv, 347.

one involving Defeat, the offence is one involving Defeat; if, being in doubt, she conceals, the offence is a grave one; if she conceals a falling away from good behaviour, the offence is one of wrong-doing. These are the three offences that, concealing a fault, a nun who is one who conceals a fault falls into. [2]

Not giving up (her course) though being admonished up to the third time, a nun who is an imitator of one who is suspended . . . falls into three offences: following the motion there is an offence of wrong-doing; following the two resolutions there are grave offences; following the conclusion of the (three) resolutions the offence is one involving Defeat. These are the three offences that, though being admonished up to the third time, a nun who is an imitator of one who is suspended falls into. [3]

Completing the eighth thing . . . she falls into three offences: if she is told by a man, " Come to such and such a place " and goes there, the offence is one of wrong-doing; in merely approaching the reach of the man's hand, the offence is a grave one; if she completes the eighth thing the offence is one involving Defeat. [4]

Concluded are the Offences involving Defeat

Bringing a law-suit, a nun who is one who speaks in envy falls into three offences: if she announces it to one (person) the offence is one of wrong-doing; if she announces it to a second the offence is a grave one; at the end of the law-suit the offence is one requiring a Formal Meeting of the Order. [1]

Receiving a woman-thief she falls into three offences: following the motion there is an offence of wrong-doing; following the two resolutions there are grave offences; following the conclusion of the (three) resolutions the offence is one requiring a Formal Meeting of the Order. [2]

Going alone among villages she falls into three offences: if she goes the offence is one of wrong-doing; if she makes the first foot cross the enclosure the offence is a grave one; if she makes the second foot cross the offence is one requiring a Formal Meeting of the Order. [3]

Restoring a nun suspended by a complete Order, without having obtained permission from the Order, which carried out

the proceedings in accordance with the rule, with Discipline, with the Teacher's instruction, not having learnt the group's desire, she falls into three offences: following the motion . . . (*see* [2] *above*). [4]

A nun who is filled with desire, partaking of solid food or soft food that with her own hand she has accepted from the hand of a man who is filled with desire, [73] falls into three offences: if she accepts it thinking, " I will eat, I will partake of," the offence is a grave one; for every mouthful the offence is one requiring a Formal Meeting of the Order; if she accepts water for cleansing the teeth, the offence is one of wrong-doing. [5]

Instigating (by) saying, " What can this man, whether he is filled with desire or is not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food that this man is giving to you and that you have accepted with your own hand," she falls into three offences: if at her bidding she accepts thinking, " I will eat, I will partake of," the offence is one of wrong-doing; for every mouthful there is a grave offence; at the end of the meal the offence is one requiring a Formal Meeting of the Order. [6]

Not giving up (her course) though being admonished up to the third time, a nun who is angry falls into three offences: following the motion . . . (*see* [2]). [7]

Not giving up (her course) though being admonished up to the third time, a nun who is overthrown in some legal question falls into three offences: following the motion . . . [8]

Not giving up (their course) though being admonished up to the third time, nuns who live in company fall into three offences: following the motion . . . [9]

Not giving up (her course) though being admonished up to the third time, (but) instigating (and) saying, " Ladies, live you as though in company, do not you live otherwise," she falls into three offences: following the motion . . . [10]

Concluded are the Offences requiring a Formal Meeting of the Order

Making a hoard of bowls she falls into one offence: that of Expiation involving Forfeiture. [1]

Thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having it distributed after she has allotted it, she falls into two offences: when she has it distributed, in the action there is an offence of wrong-doing; when it has been distributed there is an offence of Expiation involving Forfeiture. [2]

Tearing away a robe she has exchanged with (another) nun, she falls into two offences: when she tears it away, in the action there is an offence of wrong-doing; when she has torn it away there is an offence of Expiation involving Forfeiture. [3]

Having another thing asked for when she has had one thing asked for, she falls into two offences: when she has it asked for, in the action (request) there is an offence of wrong-doing; when she has had it asked for there is an offence of Expiation involving Forfeiture. [4]

Getting another thing in exchange when she has got one thing in exchange . . . (*see* [4]). [5]

Getting another thing in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order, she falls into two offences: as she gets it in exchange, in the action there is an offence of wrong-doing; when she has got it in exchange there is an offence of Expiation involving Forfeiture. [6]

Getting another thing in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order (and) that she herself had asked for . . . . . . belonging to a company . . . belonging to a company (and) that she herself had asked for [74] . . . belonging to an individual (and) that she herself had asked for . . . (*see* [6]). [7–10]

Bargaining for a heavy cloth (worth) more than four "bronzes", she falls into two offences: when she bargains, in the action there is an offence of wrong-doing; when she has bargained there is an offence of Expiation involving Forfeiture. [11]

Bargaining for a light cloth (worth) more than two and a half "bronzes", she falls into two offences . . . [12]

Concluded are the Offences of Expiation involving Forfeiture

Eating garlic she falls into two offences: if she accepts it thinking, "I will eat," the offence is one of wrong-doing; for every mouthful there is an offence of Expiation. [1]

Letting the hair of the body grow she falls into two offences: when she lets it grow there is an offence of wrong-doing; when she has let it grow there is an offence of Expiation. [2]

Slapping with the palms of the hands she falls into two offences: as she slaps, in the action there is an offence of wrong-doing; when she has slapped there is an offence of Expiation. [3]

Taking an application of lac she falls into two offences: as she takes it, in the action there is an offence of wrong-doing; when she has taken it there is an offence of Expiation. [4]

Taking an ablution with water consisting of more than (a measure of) two finger-joints she falls into two offences . . . (*see* [4]). [5]

Standing with drinking water or with a fan close to a monk while he is eating she falls into two offences: if she stands within a reach of the hand there is an offence of Expiation; if she stands having left a reach of the hand there is an offence of wrong-doing. [6]

Eating raw grain having had it asked for she falls into two offences: if she accepts it, thinking, "I will partake of it," there is an offence of wrong-doing; for each mouthful there is an offence of Expiation. [7]

Throwing out excrement or urine or rubbish or the remains of food over a wall she falls into two offences: as she throws it out, in the action there is an offence of wrong-doing; when she has thrown it out there is an offence of Expiation. [8]

Throwing out excrement . . . or the remains of food on to the crops . . . [9]

Going to see dancing or singing or music she falls into two offences: as she goes there is an offence of wrong-doing; standing where she sees or hears there is an offence of Expiation. [10]

The First Division: that on Garlic

Standing together with a man, the one with the other, in the dark of the night when there is no light she falls into two

offences: if she stands within the reach of a hand there is an offence of Expiation; if she stands having left the reach of the hand there is an offence of wrong-doing. [11]

Standing together with a man, the one with the other, in a secluded place . . . [12]

[75] Standing together with a man, the one with the other, in an open place . . . [13]

Standing together with a man, the one with the other, on a carriage-road or in a cul-de-sac or at a cross-roads . . . [14]

Departing without asking the owner (for permission) after having approached families before a meal she falls into two offences: if she lets the first foot cross a place sheltered from the rain there is an offence of wrong-doing; if she lets the second foot cross there is an offence of Expiation. [15]

Sitting down on a seat without asking the owner (for permission) having approached families after a meal she falls into two offences: as she sits down, in the action there is an offence of wrong-doing; when she has sat down there is an offence of Expiation. [16]

Sitting down on a sleeping-place which she has spread or has caused to be spread without asking the owner (for permission) after having approached families at a wrong time, she falls into two offences: as she sits down, in the action there is an offence of wrong-doing; when she has sat down there is an offence of Expiation. [17]

Because of a misapprehension, because of a misunderstanding, making (someone) look down on another she falls into two offences: as she makes (someone) look down on, in the action there is an offence of wrong-doing; when she has made (someone) look down on there is an offence of Expiation. [18]

Cursing herself or another with Niraya or with the Brahma-faring she falls into two offences: as she curses, in the action there is an offence of wrong-doing; when she has cursed there is an offence of Expiation. [19]

Weeping, having struck herself again and again she falls into two offences: if she strikes and weeps there is an offence of Expiation; if she strikes (but) does not weep there is an offence of wrong-doing. [20]

The Second Division: on the Dark of the Night

Bathing naked she falls into two offences : as she is bathing, in the action there is an offence of wrong-doing ; when she has bathed there is an offence of Expiation. [21]

Having a bathing-cloth made exceeding the (proper) measure she falls into two offences : as she is having it made, in the action there is an offence of wrong-doing ; when she has had it made there is an offence of Expiation. [22]

Neither sewing nor making an effort to get sewn a nun's robe that she has unsewn or caused to be unsewn, she falls into one offence : Expiation. [23]

Missing going about in an outer cloak for five days . . . one offence . . . [24]

Wearing a robe that should be handed back she falls into two offences : while she wears it, in the action there is an offence of wrong-doing ; when she has worn it there is an offence of Expiation. [25]

Putting an obstacle in the way of a group's receiving robe-material she falls into two offences : as she puts it, in the action there is an offence of wrong-doing ; when she has put it there is an offence of Expiation. [26]

Holding back a legally valid division of robe-material she falls into two offences : as she holds it back, in the action there is an offence of wrong-doing ; when she has held it back there is an offence of Expiation. [27]

Giving recluses' robe-material to a householder or a wanderer or a female wanderer she falls into two offences : as she is giving, in the action there is an offence of wrong-doing ; when she has given there is an offence of Expiation. [28]

[**76**] Letting a robe-season pass when the expectation of robe-material is not sure she falls into two offences : as she lets it pass, in the action there is an offence of wrong-doing ; when she has let it pass there is an offence of Expiation. [29]

Holding back a legally valid removal of the kaṭhina (privileges) she falls into two offences . . . (*see* [27]). [30]

The Third Division : on Bathing

Two nuns sharing one couch fall into two offences : as they lie down, in the action there is an offence of wrong-doing ; when they have lain down there is an offence of Expiation. [31]

Two nuns sharing one covering-cloth . . . [32]

Intentionally causing discomfort to a nun she falls into two offences: as she causes it, in the action there is an offence of wrong-doing; when she has caused it there is an offence of Expiation. [33]

Neither attending to an ailing (woman) who lives with her nor making an effort to get her attended to she falls into one offence: Expiation. [34]

After giving quarters to a nun, then being angry, displeased, throwing her out she falls into two offences: as she throws her out, in the action there is an offence of wrong-doing; when she has thrown her out there is an offence of Expiation. [35]

Not giving up (her course) though being admonished up to the third time a nun who keeps company falls into two offences: following the motion there is an offence of wrong-doing; at the end of the resolutions there is an offence of Expiation. [36]

Walking without a weapon on almstour within (her own) region (when this is) agreed upon as dangerous, frightening she falls into two offences: as she goes along, in the action there is an offence of wrong-doing; when she has gone along there is an offence of Expiation. [37]

Walking . . . outside (her own) region . . . (*see* [37]). [38]

Walking on almstour during the rains, she falls into two offences: as she goes along . . . [39]

Not setting out on almstour after she has kept the rains a nun falls into one offence: Expiation. [40]

The Fourth Division: on Sharing

Going to see a king's pleasure house or a picture gallery or a park or a pleasure grove or a lotus pond, she falls into two offences: as she is going there is an offence of wrong-doing; standing where she sees there is an offence of Expiation. [41]

Making use of a sofa or a divan she falls into two offences: as she makes use, in the action there is an offence of wrong-doing; when she has made use there is an offence of Expiation. [42]

Spinning yarn she falls into two offences: as she spins, in the action there is an offence of wrong-doing; for every running-up there is an offence of Expiation. [43]

Doing household work she falls into two offences: as she does it there is an offence of wrong-doing; when she has done it there is an offence of Expiation. [44]

[77] When one is being spoken to by a nun, saying, "Come, lady, settle this legal question," and having answered, "Very good," but neither settling it nor making an effort to get it settled, she falls into one offence: Expiation. [45]

Giving with her own hand solid food or soft food to a householder or a wanderer or a female wanderer, she falls into two offences: as she gives it, in the action there is an offence of wrong-doing; when she has given it there is an offence of Expiation. [46]

Making use of a household robe, not having given it up, she falls into two offences: as she makes use of it, in the action there is an offence of wrong-doing; when she has made use of it there is an offence of Expiation. [47]

Setting out on almstour without having given up her dwelling she falls into two offences: as she makes the first foot cross the enclosure there is an offence of wrong-doing; as she makes the second foot cross there is an offence of Expiation. [48]

Learning worldly knowledge she falls into two offences: as she learns, in the action there is an offence of wrong-doing; for every line there is an offence of Expiation. [49]

Teaching worldly knowledge she falls into two offences: as she teaches, in the action . . . [50]

The Fifth Division: on a Picture-Gallery

Knowingly entering a monastery with monks (in it) without asking (for permission) she falls into two offences: as she makes the first foot cross the enclosure . . . (*see* [48]). [51]

Reviling and abusing a monk she falls into two offences: as she is reviling, in the action there is an offence of wrong-doing; when she has reviled there is an offence of Expiation. [52]

Being quick-tempered and abusing a group, she falls into two offences: as she is abusing, in the action there is an offence of wrong-doing; when she has abused there is an offence of Expiation. [53]

Partaking of solid food or soft food when she has been invited or has been satisfied, she falls into two offences: as

she accepts it thinking, " I will eat, I will partake of " there is an offence of wrong-doing; for every mouthful there is an offence of Expiation. [54]

Being grudging as to families she falls into two offences: as she grudges, in the action there is an offence of wrong-doing; when she has grudged there is an offence of Expiation. [55]

Spending the rains in a residence where there is no monk she falls into two offences: if she thinks, " I will spend the rains " (and) prepares a lodging, provides drinking water and water for washing, sweeps a cell, there is an offence of wrong-doing; with sunrise there is an offence of Expiation. [56]

Not " inviting " both Orders in respect of three matters, a nun who has kept the rains falls into one offence: Expiation. [57]

Not going for exhortation or for communion she falls into one offence: Expiation. [58]

Not asking (the date of) the Observance day and not approaching for exhortation ... one offence: Expiation. [59]

Making burst, together with a man, the one with the other, a boil or a scab that has formed on the lower part of her body (and) not having obtained permission from an Order or a group [78] she falls into two offences: as she makes it burst, in the action there is an offence of wrong-doing; when she has burst it there is an offence of Expiation. [60]

The Sixth Division: on a Monastery

Ordaining a pregnant woman she falls into two offences: as she ordains her, in the action there is an offence of wrong-doing; when she has ordained her there is an offence of Expiation. [61]

Ordaining a woman giving suck ... a probationer who has not trained for two years in the six rules ... a probationer who has trained for two years in the six rules but is not agreed upon by the Order ... a girl married for less than twelve years ... a girl married for a full twelve years who has not trained for two years in the six rules ... a girl married for a full twelve years who has trained for two years in the six rules but is not agreed upon by the Order, she falls into two offences: as she ordains her, in the action there is an offence of wrong-doing; when she has ordained her there is an offence of Expiation. [62–67]

Ordaining the woman who lives with her (but) for two years neither helping her nor having her helped she falls into one offence: Expiation. [68]

Not waiting on an ordained woman instructor for two years . . . one offence: Expiation. [69]

Having ordained the woman who lives with her (but) neither withdrawing her nor having her withdrawn . . . one offence: Expiation. [70]

The Seventh Division: on a Pregnant Woman

Ordaining a maiden under twenty years of age . . . (*see* [61]). [71]

Ordaining a maiden who has completed twenty years of age (but) has not trained for two years in the six rules . . . [72]

Ordaining a maiden who has completed twenty years of age and has trained for two years in the six rules but is not agreed upon by the Order . . . [73]

Ordaining while she is less than twelve years (of standing) . . . [74]

Ordaining when she has completed twelve years (of standing) but is not agreed upon by the Order . . . [75]

Afterwards engaging in criticism when on being told, " You have ordained sufficiently, lady, for the time being," and having answered, " Very good," she falls into two offences: while she is criticizing, in the action there is an offence of wrong-doing; when she has criticized there is an offence of Expiation. [76]

Neither ordaining nor making an effort to get a probationer ordained to whom she has said, " If you, lady, will give me a robe, I will ordain you," she falls into one offence: Expiation. [77]

[**79**] Saying to a probationer, " If you, lady, will wait on me for two years, I will ordain you " . . . Expiation. [78]

Ordaining a probationer who is keeping company with men, keeping company with youths, who is violent, a dwelling-place of grief . . . (*see* [71]). [79]

Ordaining a probationer without the consent of (her) parents or (her) husband . . . [80]

Ordaining a probationer by showing favouritism (to monks) placed on probation . . . [81]

Ordaining every year . . . [82]
Ordaining two (probationers) in one year . . . [83]

The Eighth Division: on a Maiden

Using a sunshade and sandals she falls into two offences: as she is using them, there is an offence of wrong-doing in the action; when she has used (them) there is an offence of Expiation. [84]

Going in a vehicle she falls into two offences: as she is going, there is an offence of wrong-doing in the action; when she has gone there is an offence of Expiation. [85]

Wearing a petticoat . . . (*see* [84]). [86]

Wearing women's ornaments . . . [87]

Bathing with perfume and paint she falls into two offences: as she bathes, in the action there is an offence of wrong-doing; at the end of the bathing there is an offence of Expiation. [88]

Bathing with scented ground sesamum . . . [89]

Causing herself to be rubbed (with ointment) and causing herself to be massaged by a nun . . . a probationer . . . a woman novice . . . a woman householder she falls into two offences: as she causes herself to be rubbed (with ointment), in the action there is an offence of wrong-doing; when she has caused herself to be rubbed there is an offence of Expiation. [90–93]

Sitting down on a seat in front of a monk without asking (for permission) she falls into two offences: as she sits down, in the action there is an offence of wrong-doing; when she has sat down there is an offence of Expiation. [94]

Asking a question of a monk who has not given permission she falls into two offences: as she asks, in the action there is an offence of wrong-doing; when she has asked there is an offence of Expiation. [95]

Entering a village without wearing a vest she falls into two offences: as she makes the first foot cross the enclosure there is an offence of wrong-doing; as she makes the second foot cross there is an offence of Expiation. [96]

The Ninth Division: on Sunshade and Sandals

Concluded is the Minor (Class)

Partaking of ghee . . . oil . . . honey . . . molasses . . . fish . . . meat . . . milk . . . curds that she has had asked for she falls into two offences : as she accepts it saying, " I will partake of it " there is an offence of wrong-doing ; for every mouthful there is an offence to be Confessed. [1–8]

Concluded are the Eight Offences to be Confessed

Concluded is the Second Chapter : on How many Offences ? [**2**]

[**80**] Of the four fallings away how many fallings away do the offences for a nun who, filled with desire, is consenting to physical contact with a man who is filled with desire appertain to ? Of the four fallings away the offences . . . appertain to two fallings away : there may be falling away from moral habit ; there may be falling away from good behaviour . . . Of the four fallings away how many fallings away do the offences for one who is partaking of curds, having had them asked for, appertain to ? . . . appertain to one falling away : falling away from good behaviour.

Concluded is the Third Chapter : on Falling Away [**3**]

Of the seven classes of offence in how many classes of offence are the offences for a nun who, filled with desire, . . . comprised ? Of the seven classes of offence the offences for a nun . . . are comprised in three classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence that is a very grave one ; it may be in the class of offence of wrong-doing . . . The offences for one who is partaking of . . . curds, having had them asked for, are comprised in two classes of offence : it may be in the class of offence that has to be Confessed ; it may be in the class of offence of wrong-doing.

Concluded is the Fourth Chapter : on Comprised In [**4**]

Of the six origins of offences by how many origins do the offences of a nun who, filled with desire, . . . originate ? . . . They originate by one origin : they originate by body and by mind, not by speech . . . The offences for one who is partaking of . . . curds, having had them asked for, originate by four origins : it may be they originate by body, not by speech, not by mind ; it may be they originate by body and by speech,

not by mind; it may be they originate by body and by mind, not by speech; it may be they originate by body and by speech and by mind.

Concluded is the Fifth Chapter: on Origins [5]

Of the four legal questions which legal question (is raised by) the offences for a nun who, filled with desire . . . ? Of the four legal questions it is the legal question concerning offences . . . For one who is partaking of . . . curds, having asked for them . . . it is the legal question concerning offences.

Concluded is the Sixth Chapter: on Legal Questions [6]

Of the seven (ways for) the deciding (of a legal question) by how many decidings are the offences for a nun who, filled with desire . . . stopped? . . . They are stopped by three decidings: it may be by a verdict in the presence of and by the carrying out on (her) acknowledgement; it may be by a verdict in the presence of and by a covering over (as) with grass . . . [**81**] . . . the offences of partaking of curds, having had them asked for . . . are stopped by three decidings: . . . and by a covering over (as) with grass.

Concluded is the Seventh Chapter: on Deciding [7]

How many offences does a nun, filled with desire, consenting to physical contact with a man who is filled with desire fall into? . . . She falls into three offences . . . (*see* **2**.2).

Consenting to physical contact with a man who is filled with desire how many offences does a nun who is filled with desire fall into? Consenting . . . a nun who is filled with desire falls into three offences: if she consents to taking hold of below the collar-bone . . . (*see* text p. 71 f.) . . . she falls into these three offences. Of the four fallings away how many fallings away do these offences appertain to? Of the seven classes of offence in how many classes of offence are they comprised? Of the six origins of offences by how many origins do they originate? Of the four legal questions which legal question? Of the seven decidings by how many decidings are they stopped? Of the four fallings away these offences . . . (*see* **1**.**8**) . . . and by a covering over (as) with grass. . . .

Partaking of curds, having had them asked for, how many offences does she fall into? Partaking of curds, having had them asked for, she falls into two offences: as she accepts, saying, " I will partake of," the offence is one of wrong-doing; for every mouthful the offence is one to be Confessed. Partaking of curds . . . she falls into these two offences. Of the four fallings away how many fallings away do these offences appertain to . . . by which deciding are they stopped? Of the four fallings away these offences appertain to one falling away: the falling away from good behaviour. Of the seven classes of offence they are comprised in two classes of offence: it may be in the class of offence that is to be Confessed; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by four origins: it may be that they originate by body, not by speech, not by mind; it may be that they originate by body and by speech, not by mind; it may be that they originate by body and by mind, not by speech; it may be that they originate by body and by speech and by mind. Of the four legal questions the legal question concerning offences. Of the seven decidings they are stopped by three . . . and by a covering over (as) with grass.

Concluded is the Eighth Chapter: on Accumulation [8]

Where was that offence involving Defeat on the ground of consenting to physical contact laid down by that Lord who knows, who sees, perfected one, fully Self-Awakened One? Concerning whom? On what subject? . . . By whom was it conveyed? Where was that offence involving Defeat on the ground of consenting to physical contact laid down by that Lord . . . ? It was laid down in Sāvatthī . . . (*see* II.**1**) . . . she originates it by body and by mind, not by speech . . . By whom has it been conveyed? It has been conveyed by a succession (of teachers):

Upāli, Dāsaka . . . Vinaya-piṭaka in the Island of Tambapaṇṇi. [1]

[**82**] Where was that offence involving Defeat on the ground of concealing a fault laid down . . . (*see* II.**1**) . . . she originates it by one origin in throwing off responsibility. [2]

Where was that offence involving Defeat on the ground of

not giving up (her course) though being admonished up to the third time laid down . . . in throwing off responsibility. [3]

Where was that offence involving Defeat on the ground of completing the eighth thing laid down . . . in throwing off responsibility. [4]

Concluded are the Offences involving Defeat

Where was that offence requiring a Formal Meeting of the Order because of the bringing of a law-suit by a nun who speaks in envy laid down? Concerning whom? . . . (*see* [1] *above*) . . . she originates it by body and by speech and by mind . . . By whom has it been conveyed? By a succession (of teachers):

Upāli, Dāsaka . . . Vinaya-piṭaka in the Island of Tambapaṇṇi. [1]

. . . requiring a Formal Meeting of the Order because of ordaining a woman thief . . . she originates it . . . and by mind. [2]

. . . requiring a Formal Meeting of the Order because of going alone among villages . . . (as) in the first Defeat.[1] [3]

. . . requiring a Formal Meeting of the Order because of restoring a nun suspended by a complete Order, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, with Discipline, with the Teacher's instruction, not having learnt the group's desire . . . in throwing off responsibility. [4]

. . . requiring a Formal Meeting of the Order because of a nun who is filled with desire partaking of solid food or soft food that with her own hand she has accepted from the hand of a man who is filled with desire . . . (as) in the first Defeat.[1] [5]

. . . requiring a Formal Meeting of the Order because of instigating (by) saying, "What can this man, whether he is filled with desire or is not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food that this man is giving to you and that you have accepted with your own hand" . . . she originates it . . . [6]

[1] Text p. 87.

. . . requiring a Formal Meeting of the Order because of a nun who is angry not giving up (her course) though being admonished up to the third time . . . in throwing off responsibility. [7]

. . . requiring a Formal Meeting of the Order because of a nun, overthrown in some legal question, not giving up (her course) though being admonished up to the third time . . . in throwing off responsibility. [8]

. . . requiring a Formal Meeting of the Order because of nuns who live in company not giving up (their course) though being admonished up to the third time . . . in throwing off responsibility. [9]

[**83**] . . . requiring a Formal Meeting of the Order because of not giving up (her course) though being admonished up to the third time for one who is instigating saying, " Ladies, live you as though in company, do not you live otherwise " . . . in throwing off responsibility. [10] . . .

. . . offence to be Confessed because of partaking of curds, having had them asked for . . . she originates it by four origins. [8]

Concluded is the First Chapter : on Laying-Down-Where [**9**]

Because of consenting to physical contact how many offences does she fall into ? Because of consenting to physical contact she falls into five offences. If a nun filled with desire, consents to taking hold of a man who is filled with desire below the collar-bone, above the circle of the knees, there is an offence involving Defeat. If a monk rubs (her) body with (his) body the offence is one requiring a Formal Meeting of the Order. If she rubs something attached to the body with the body there is a grave offence. If she rubs something attached to the body with something attached to the body there is an offence of wrong-doing. In tickling with the fingers there is an offence of Expiation.[1] Because of consenting to physical contact she falls into these five offences. [1]

[1] Monks' *Exp.* 52. For some of these offences see the offences given after the formulation of this rule, at *Vin.* iv, 111. See also note at *BD.* ii, 387. See *BD.* iii, Intr. p. xxvii ff. for the rules of training that were shared by monks and nuns.

Because of concealing a fault how many offences does she fall into? . . . into four offences. If a nun knowingly conceals a matter involving Defeat the offence is one involving Defeat. If, being in doubt, she conceals it, there is a grave offence. If a monk conceals an offence requiring a Formal Meeting of the Order there is an offence of Expiation [1]; if she conceals a falling away from good behaviour there is an offence of wrong-doing. Because of concealing a fault she falls into these four offences. [2]

Because of not giving up (her course) though being admonished up to the third time . . . she falls into five offences. If a nun who is an imitator of one who is suspended does not give up (her course) though being admonished up to the third time, following the motion there is an offence of wrong-doing, following the two resolutions there are grave offences, following the conclusion of the (three) resolutions there is an offence involving Defeat.[2] If a nun who is an imitator of a schismatic does not give up (her course) though being admonished up to the third time there is an offence requiring a Formal Meeting of the Order.[3] If she does not give up (her) pernicious views though being admonished up to the third time there is an offence of Expiation.[4] Because of not giving up (her course) though being admonished up to the third time she falls into these five offences. [3]

Because of completing the eighth thing . . . she falls into three offences . . . (see text p. 72) . . . she falls into these three offences. [4]

Concluded are the Offences involving Defeat

Because of bringing a law-suit a nun, if she be one who speaks in envy . . . falls into three offences . . . (see text p. 72) . . . Formal Meeting of the Order. [1]

[**84**] Because of ordaining a woman-thief . . . three offences . . . [2]

[1] Cf. Monks' *Exp.* 64 which reads "very bad offence" for "one requiring a Formal Meeting of the Order". But the Old Comy. says that the 13 offences of this kind and the four involving Defeat are what is meant by "very bad offence", *duṭṭhullā āpatti*, see *Vin.* iv, 31, 128.

[2] As at *Vin.* iv, 219. [3] See *Vin.* ii, 201. [4] Monks' *Exp.* 68.

Because of going alone among villages . . . three offences . . . [3]

Because of restoring a nun suspended by a complete Order . . . not having learnt the group's desire . . . three offences . . . [4]

Because of partaking of solid food or soft food that with her own hand she has accepted from the hand of a man who is filled with desire a nun who is filled with desire falls into three offences . . . [5]

Because of instigating (by) saying, " What can this man . . . do to you, lady . . . eat or partake of . . . having accepted with your own hand " . . . three offences . . . [6]

Because of not giving up (her course) though being admonished up to the third time a nun who is angry falls into three offences . . . [7]

Because of not giving up (her course) though being admonished up to the third time a nun who is overthrown in some legal question . . . three offences. [8]

Because of not giving up (her course) though being admonished up to the third time a nun [1] who lives in company . . . three offences . . . [9]

Because of not giving up (her course) though being admonished up to the third time (but) instigating (and) saying, " Ladies, live you as though in company, do not you live otherwise " . . . three offences . . . [10]

Concluded are the ten Offences requiring a Formal Meeting of the Order

. . . Because of partaking of curds, having had them asked for, . . . she falls into two offences. If she accepts them, saying, " I will eat, I will partake of " there is an offence of wrong-doing. For every mouthful there is an offence to be Confessed. Because of partaking of curds, having had them asked for, she falls into these two offences. [8]

Concluded is the Second Chapter : on How Many Offences ? [10]

Because of consenting to physical contact, of the four fallings away how many fallings away do the offences . . .

[1] The plural usually appears in this context ; but here " nun " is in the singular.

appertain to ? . . . appertain to two fallings away : there may be falling away from moral habit ; there may be falling away from good behaviour . . . Because of partaking of curds, having had them asked for . . . do the offences appertain to ? . . . falling away from good behaviour.

Concluded is the Third Chapter : on Falling Away [**11**]

Because of consenting to physical contact of the seven classes of offences in how many classes of offence are the offences [**85**] comprised ? . . . in five classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence requiring a Formal Meeting of the Order ; it may be in the class of very grave offence ; it may be in the class of offence of Expiation ; it may be in the class of offence of wrong-doing . . . Because of partaking of curds, having had them asked for, . . . the offences are comprised in two classes of offence : it may be in the class of offence to be Confessed ; it may be in the class of offence of wrong-doing.

Concluded is the Fourth Chapter : on Comprised in [**12**]

Because of consenting to physical contact of the six origins of offences by how many origins do the offences . . . originate ? (*see* [5], p. 80) . . . Because of partaking of curds, having had them asked for . . . and by mind.

Concluded is the Fifth Chapter : on Origins [**13**]

Because of consenting to physical contact of the four legal questions which legal question (is raised by) the offences . . . (*see* [6] p. 80).

Concluded is the Sixth Chapter : on Legal Questions [**14**]

Because of consenting to physical contact of the seven (ways for) the deciding (of a legal question) by how many decidings are the offences . . . (*see* [7] p. 80).

Concluded is the Seventh Chapter : on Deciding [**15**]

Because of consenting to physical contact how many offences does she fall into ? Because of consenting to physical contact she falls into five offences. If a nun, filled with desire . . .

(*see* [10, 1] p. 83) . . . In tickling with the fingers there is an offence of Expiation. Because of consenting to physical contact she falls into these five offences. Of the four fallings away how many fallings away do these offences appertain to? . . . (*see* [I.8] p. 48) . . . by how many decidings are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be that of falling away from moral habit, it may be that of falling away from good behaviour. Of the seven classes of offence they are comprised in five classes of offence: it may be in the class of offence involving Defeat, it may be in the class of offence requiring a Formal Meeting of the Order, it may be in the class of offence that is a very grave one, it may be in the class of offence of Expiation, it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by one origin . . . (*see* [I.8] p. 48) . . . and by a covering over (as) with grass.

Because of partaking of curds, having had them asked for, how many offences does she fall into? . . . she falls into two offences . . . and a covering over (as) with grass.

Concluded is the Eighth Chapter: on Accumulation [**16**]

Concluded are the sixteen Great Synopses in the Nuns' Analysis

III. SUMMARY OF ORIGINS

(Samuṭṭhānass' uddānaṁ)

[86] Impermanent are all constructs,[1] painful, not self, and constructed,
And certainly nibbāna is a description meaning not-self. /
When the moon of the Buddha has not appeared, when the sun of the Buddha has not risen
The very name of those rules held in common [2] is not known. /
When they have performed various austerities, and have fulfilled the perfections,
The Great Heroes uprise, having become Vision in the world with the Brahmās ; /
They teach True Dhamma : the slaying of anguish, the bringing of happiness.
Angīrasa [3] the Sakyan Sage, compassionate for all beings, /
5 The best of all creatures, the lion, taught the three Piṭakas :
The Suttantas, the Abhidhamma, and the Vinaya—a great special quality. /
Thus is True Dhamma led on if Vinaya endures.
The two Analyses, the Khandhakas, and the Headings /
Are garlands fastened by Parivāra which is just a strand in the Thread.[4]
For this Parivāra itself " origin " is regularized,[5] /
And in the Thread below division and source are shown as different.[6]
Therefore " He who is well behaved and desires the rule must train in Parivāra ". /

[1] Cf. *Dhp.* 277, 278.

[2] *sabhāgadhamma.* Here *dhamma* has to be taken in its meaning of rule or offence ; *sabhāga* is in common, here to monks and nuns. This does not imply that each rule applies to monk and nun alike : some offences could be committed only by monks, others only by nuns. All of these are collected in this Chapter. Cf. *Vin.* i, 126 *sabhāgā āpatti*, a collective offence.

[3] An epithet of the Buddha.

[4] *suttaguṇa.*

[5] *niyato kata*, explained at *VA.* 1305 as *niyatakata niyatasamuṭṭhāna.*

[6] *sambhedanidānañ c' aññaṁ.* The reference appears to be to the mixture, *sambheda*, of origins of an offence, here divisioned below, by various combinations of body, speech and thought. *Nidāna*, the source or provenance, is usually the place where a rule was laid down. This Ch. is not itself concerned with these places : they are given in Ch. VIII of which ver. 6 is cited at *VA.* 1305.

At the Observance they[1] recite what was laid down[2] in the two Analyses,
(Saying) I will declare the origin according to the method: listen to me. /
That which is the First Defeat, and next the Second,
A Go-between and Admonishment and an Extra Robe, /
Wools, Dhamma-line-by-line, Fact, and Arranging,
Set on Theft, Teaching, and Woman Thief, Without Consent are thirteen. /
These thirteen[3] were thought out by learned men according to the Origin-method:
In each the origins are shown to be the same. /

Intercourse,[4] semen,[5] contact,[6] the first Undetermined (offence),
Arrived first,[7] procured through (the intervention),[8] together with a nun in private,[9] /
With food,[10] and two in private,[11] the fingers,[12] sporting in the water,[13]
[87] A blow,[14] also raising,[15] and fifty-three Trainings,[16] /
Below the collar-bone,[17] village,[18] full of desire,[19] palm,[20] and application,[21] ablution,[22]
Having kept the rains,[23] and exhortation,[24] on not waiting on a woman instructor.[25] /
These trainings are seventy-six done by body and by thought,[26]
All are from one origin as is the First Defeat. /

Concluded is First Defeat Origin

[1] Monks and nuns. [2] The rules of training.
[3] That is, the thirteen divisions that now follow. In these the offences from both Vibhaṅgas are grouped according to the kind and number of ways they can be originated by monk or nun. All fall into position and not one rule is omitted. There are a few slight discrepancies between the titles as given above and at the end of the divisions.
[4] *Def.* I. [5] *F.M.* 1. [6] *F.M.* 2. [7] *Exp.* 16. [8] *Exp.* 29.
[9] *Exp.* 30. [10] *Exp.* 43. [11] *Exp.* 44, 45. [12] *Exp.* 52. [13] *Exp.* 53.
[14] *Exp.* 74. [15] *Exp.* 75. [16] Of the 75 Trainings (Sekhiya), 22 are referred to separately in following parts of this Section, i.e. Nos. 11–14, 37, 43, 57–72. So the above 53 refer to Trainings Nos. 1–10, 15–36, 38–42, 44–56, 73–75. [17] Nuns' *Def.* I. [18] Nuns' *F.M.* 3. [19] Nuns' *F.M.* 5.
[20] Nuns' *Exp.* 3. [21] Ibid. 4. [22] Ibid. 5. [23] Ibid. 40. [24] Ibid. 58.
[25] Ibid. 69. [26] Not the usual *citta* here, but *mānasika*.

Not given,[1] form,[2] further,[3] lewd (words),[4] pleasures for self,[5]
Unfounded,[6] belonging to something else,[7] the second Undetermined (offence), /
Should tear away,[8] should apportion,[9] lying,[10] insult,[11] slander,[12]
Very bad,[13] should dig the ground,[14] growth,[15] in evasion,[16] in making look down on,[17] /
Throwing out,[18] and sprinkling,[19] sake of gain,[20] having eaten,[21]
" Come ",[22] in disrespect,[23] should frighten,[24] and should hide,[25] living thing,[26] /
20 Knowing it contains living things,[27] (formal) act,[28] under (twenty),[29] in communion,[30] expulsion,[31]
Regarding a rule,[32] perplexity,[33] confusion,[34] and with an unfounded charge,[35] /
Remorse,[36] legitimate,[37] having given (away),[38] should apportion to an individual,[39]
" What to you ? ",[40] not at a right time,[41] should tear away,[42] misapprehension,[43] and with Niraya,[44] /
Group,[45] division,[46] not sure,[47] kaṭhina,[48] discomfort,[49] quarters,[50]
Revile,[51] quick-tempered,[52] grudging,[53] and pregnant,[54] giving suck,[55] /
Two years,[56] probationer (not agreed on) by the Order,[57] likewise three on girls,[58]

[1] *Def.* II. [2] *Def.* III ; *viggaha* above is an abbreviation of *manussaviggaha*. [3] *Def.* IV ; *uttariṁ* above abbreviating *uttarimanussadhamma*.
[4] *F.M.* 3. [5] *F.M.* 4, here reading *atthakāminaṁ* against *attakā-* of *Vin.* iii, 133 and *VA.* 1307. [6] *F.M.* 8. [7] *F.M.* 9. [8] *Forf.* 25.
[9] Ibid. 30. [10] *Exp.* 1. [11] Ibid. 2. [12] Ibid. 3. [13] Ibid. 9.
[14] Ibid. 10. [15] Ibid. 11. [16] Ibid. 12. [17] Ibid. 13. [18] Ibid. 17.
[19] Ibid. 20. [20] Ibid. 24. [21] Ibid. 36. [22] Ibid. 42. [23] Ibid. 54.
[24] Ibid. 55. [25] Ibid. 60. [26] Ibid. 61. [27] Ibid. 62. [28] Ibid. 63.
[29] Ibid. 65. [30] Ibid. 69. [31] Ibid. 70. [32] Ibid. 71. [33] Ibid. 72.
[34] Ibid. 73. [35] Ibid. 76. [36] Ibid. 77. [37] Ibid. 79, reading *dhammakaṁ* against *dhammi-* of *Vin.* iv, 152 and *VA.* 1307.
[38] Ibid. 81. Though the words *chandaṁ datvā* occur in *Exp.* 79, *datvā* here belongs, according to *VA.* 1307, to *cīvaraṁ datvā* of *Exp.* 81.
[39] Ibid. 82. [40] Nuns' *F.M.* 6. [41] Nuns' *Forf.* 2. [42] Ibid. 3.
[43] Nuns' *Exp.* 18. [44] Ibid. 19.
[45] Ibid. 26. [46] Ibid. 27. [47] Ibid. 29. [48] Ibid. 30. [49] Ibid. 33.
[50] Ibid. 35. [51] Ibid. 52. [52] Ibid. 53. [53] Ibid. 55. [54] Ibid. 61.
[55] Ibid. 62. [56] Ibid. 63. [57] Ibid. 64. [58] Ibid. 65, 66, 67.

And three on a maiden,[1] less than twelve,[2] not agreed on,[3] /
Sufficiently,[4] dwelling-place of grief,[5] favoritism,[6] and every year,[7] two :[8]
These are seventy rules of training, done triad-wise as to origin : /
25 By body and mind, not speech ; speech and mind, not bodily,
They arise by three doors as does the Second Defeat. /

Concluded is Second Defeat Origin

Go-between,[9] hut,[10] vihāra,[11] and getting (it) washed,[12] acceptance,[13]
Asking,[14] more than the asking,[15] on two,[16] and by a messenger,[17] /
Silk,[18] two on pure portions,[19] six years,[20] piece of cloth to sit on,[21]
They neglect,[22] and likewise on silver,[23] two on various transactions,[24] /
Mended in less,[25] for the rains,[26] yarn,[27] and about a consideration,[28]
And door,[29] giving,[30] sewing,[31] cake,[32] reason,[33] and fire,[34] /
Treasure,[35] needle,[36] and couch,[37] cotton,[38] piece of cloth to sit on,[39] and itch,[40],
And for the rains,[41] for the Well-farer,[42] asking,[43] getting another thing in exchange,[44] /
30 Two on belonging to an Order,[45] two on belonging to a company,[46] to an individual,[47] light,[48] heavy,[49]
Two on remains of food,[50] and cloths,[51] and about recluses' robe-material[52] : /

[1] Ibid. 71, 72, 73. [2] Ibid. 74. [3] Ibid. 75. [4] Ibid. 76.
[5] Ibid. 79. [6] Ibid. 81. [7] Ibid. 82. [8] Ibid. 83.
[9] *F.M.* 5. [10] Ibid. 6. [11] Ibid. 7. [12] *Forf.* 4. [13] Ibid. 5.
[14] Ibid. 6 ; above the word is *viññatt'*. [15] Ibid. 7 : *-uttari abhihaṭṭhuṁ*.
[16] Ibid. 8, 9. [17] Ibid. 10. [18] Ibid. 11. [19] Ibid. 12, 13. [20] Ibid. 14.
[21] Ibid. 15. [22] Ibid. 17. This key-word, *riñcati*, does not occur in the *sikkhāpada*, but is to be found in the narrative leading up to it, *Vin.* iii, 235.
[23] Ibid. 18. [24] Ibid. 19, 20. [25] Ibid. 22. [26] Ibid. 24. [27] Ibid. 26.
[28] Ibid. 27. [29] *Exp.* 19. [30] Ibid. 25. [31] Ibid. 26. [32] Ibid. 34.
[33] Ibid. 47. [34] Ibid. 56. [35] Ibid. 84. [36] Ibid. 86. [37] Ibid. 87.
[38] Ibid. 88. [39] Ibid. 89. [40] Ibid. 90. [41] Ibid. 91. [42] Ibid. 92.
[43] Nuns' *Forf.* 4. [44] Ibid. 5. [45] Ibid. 6, 7. [46] Ibid. 8, 9. [47] Ibid. 10.
[48] Ibid. 12. [49] Ibid. 11. Note reversal of the order ; both offences are concerned with a cloth. [50] Nuns' *Exp.* 8, 9. [51] Ibid. 22. [52] Ibid. 28.

Thou understandeth that these offences may arise by six causal occasions :
By body, not by speech or mind ; by speech, not by body or thought,[1] /
By body and speech, but not by mind ; by body and mind, not by speech ;
[88] By speech and mind, not by body : they may arise from the three doors.
These, being six-origined, are similar to the Go-Between. /

Concluded is the Go-Between Origin

A schism,[2] one who imitates,[3] one difficult to speak to,[4] disrepute,[5] very bad offence,[6] and view,[7]
Consent,[8] and two on loud laughter,[9] and two on noise,[10] one should not talk,[11] /
On the ground,[12] on a low seat,[13] standing,[14] going behind,[15] and at the side of a path,[16]
A fault,[17] a (nun-)imitator,[18] taking hold of,[19] should restore,[20] renouncing,[21] /
35 In some,[22] two on in company,[23] struck,[24] should unsew,[25] and about an ailing (woman),[26]
Company again,[27] should not settle,[28] and monastery,[29] invitation,[30] /
Every half,[31] two on the woman who lives with her,[32] robe,[33] waiting on [34] :
These thirty-seven offences from body, speech and mind
Are all from one origin as is Admonishing. /

Concluded is Admonishing Origin

Three on kaṭhina (privileges) removed,[35] the first (rule on) the bowl,[36] medicine,[37]

[1] *manas* here instead of the more usual *citta* ; cf. ver. 16.
[2] *F.M.* 10.
[3] Ibid. 11.
[4] Ibid. 12.
[5] Ibid. 13.
[6] *Exp.* 64.
[7] Ibid. 68.
[8] Ibid. 80.
[9] *Training* (Sekhiya) 11, 12.
[10] Ibid. 13, 14.
[11] Ibid. 43.
[12] Ibid. 68.
[13] Ibid. 69.
[14] Ibid. 70.
[15] Ibid. 71.
[16] Ibid. 72.
[17] Nuns' *Def.* II.
[18] Ibid. III.
[19] Ibid. IV.
[20] Nuns' *F.M.* 4.
[21] Ibid. 7.
[22] Ibid. 8.
[23] Ibid. 9, 10.
[24] Nuns' *Exp.* 20.
[25] Ibid. 23.
[26] Ibid. 34.
[27] Ibid. 36.
[28] Ibid. 45.
[29] Ibid. 51.
[30] Ibid. 57.
[31] Ibid. 59.
[32] Ibid. 68, 70.
[33] Ibid. 77.
[34] Ibid. 78.
[35] *Forf.* 1, 2, 3,
[36] Ibid. 21.
[37] Ibid. 23.

Special,[1] and also[2] dangerous,[3] and[4] two on setting forth,[5] /
Quarters,[6] out-of-turns,[7] not left over,[8] invited,[9]
Assigning,[10] of a king,[11] at a wrong time,[12] giving directions,[13] and about forest (-lodgings),[14] /
In envy,[15] and a hoard,[16] before,[17] after,[18] and at a wrong time,[19]
For five days,[20] to be handed back,[21] and two on a household robe,[22] /
40 On the lower part of the body,[23] also on a seat[24]—these twenty-nine
May from the three doors arise by body and speech but not by mind :
All, being of dual origin, are the same as the Kaṭhina. /

Concluded is Kaṭhina Origin

Sheep's wool,[25] two on sleeping-place,[26] removable,[27] eating a meal,[28]
Group,[29] at a wrong time,[30] stored,[31] water for cleansing the teeth,[32] unclothed ones,[33] /
Fighting,[34] an army,[35] sham-fight,[36] fermented liquor,[37] bathing at less,[38]
On disfigurement,[39] two concerning confession,[40] garlic,[41] should stand close,[42] dancing,[43] /
Bathing,[44] covering-cloth,[45] sleeping-place,[46] in (her own) region,[47] likewise outside,[48]

[1] Ibid. 28.
[2] Reading *cāpi* with *VA*. 1311 instead of text's *vāpi*.
[3] *Forf*. 29.
[4] Again reading *ca* for text's *vā*.
[5] *Exp*. 14, 15.
[6] Ibid. 23.
[7] Ibid. 33.
[8] Ibid. 35.
[9] Ibid. 46.
[10] Ibid. 59.
[11] Ibid. 83.
[12] Ibid. 85.
[13] *Conf*. 2.
[14] Ibid. 4.
[15] Nuns' *F.M*. 1.
[16] Nuns' *Forf*. 1.
[17] Nuns' *Exp*. 15.
[18] Ibid. 16.
[19] Ibid. 17.
[20] Ibid. 24.
[21] Ibid. 25.
[22] Ibid. 47, 48.
[23] Ibid. 60.
[24] Ibid. 94.
[25] *Forf*. 16.
[26] *Exp*. 5, 6.
[27] Ibid. 18.
[28] Ibid. 31.
[29] Ibid. 32.
[30] Ibid. 37.
[31] Ibid. 38.
[32] Ibid. 40.
[33] Ibid. 41.
[34] Ibid. 48.
[35] Ibid. 49.
[36] Ibid. 50.
[37] Ibid. 51.
[38] Ibid. 57.
[39] Ibid. 58.
[40] *Conf*. 1, 3.
[41] Nuns' *Exp*. 1.
[42] Ibid. 6.
[43] Ibid. 10.
[44] Ibid. 21.
[45] Ibid. 32.
[46] Ibid. 31. *Comy*. places No. 31 after No. 32 ; cf. the reversal found above, text p. 87, Nuns' *Forf*. 12 and 11. Moreover, the word *seyyā*, sleeping-place, above, appears as *mañca*, couch, in the *sikkhāpada*.
[47] Nuns' *Exp*. 37.
[48] Ibid. 38, *bahi* here for sikkhāpada's *tiro*.

During the rains,[1] picture-gallery,[2] sofa,[3] spinning yarn,[4] /
(Household-) work,[5] and with her own hand,[6] and about a residence where there is no monk,[7]
Sunshade,[8] and vehicle,[9] petticoat,[10] ornament,[11] perfume,[12] scented,[13] /
45 Nun,[14] and probationer,[15] woman novice,[16] woman householder,[17]
Without (her) vest [18]—forty-four offences /
By body, not by speech or mind; by body and mind, not by speech,
All, being of dual origin, are the same as that concerning Sheep's Wool. /

Concluded is Sheep's Wool Origin

Line,[19] except,[20] not agreed on,[21] and likewise after (sun-)set,[22]
[89] The two spoken on worldly knowledge,[23] and asking without leave [24]: /
These seven rules of training by speech, not by body and mind,
By speech and mind are born, but cannot be born by body.
All are of dual origin as in Dhamma-line-by-line. /

Concluded is Dhamma-Line-by-Line Origin

Highway,[25] boat,[26] sumptuous,[27] with a woman,[28] should let grow,[29]
Grain,[30] and likewise being invited,[31] and the eight to be Confessed [32]: /
50 These fifteen trainings by body, not by speech, not by thought;
By body and speech are born, they cannot be born of mind; /
They are born by body and mind, they are not born by speech;

[1] Ibid. 39. [2] Ibid. 41. [3] Ibid. 42. [4] Ibid. 43. [5] Ibid. 44. [6] Ibid. 46. [7] Ibid. 56. [8] Ibid. 84. [9] Ibid. 85. [10] Ibid 86. [11] Ibid. 87. [12] Ibid. 88. [13] Ibid. 89. [14] Ibid. 90. [15] Ibid. 91. [16] Ibid. 92. [17] Ibid. 93. [18] Ibid. 96. [19] *Exp.* 4. [20] Ibid. 7. [21] Ibid. 21. [22] Ibid. 22. [23] Nuns' *Exp.* 49, 50. [24] Ibid. 95. [25] *Exp.* 27. [26] Ibid. 28. [27] Ibid. 39. [28] Ibid. 67. [29] Nuns' *Exp.* 2. [30] Ibid. 7. [31] Ibid. 54. [32] Nuns' *Conf.* 1–8.

(And) by body, speech and by mind—the fourfold origin
Laid down by the Buddha's knowledge is as with Highway. /

Concluded is Highway Origin

Caravan set on theft,[1] overhearing,[2] and about asking for curry,[3]
Night,[4] and secluded,[5] in an open place,[6] and the seventh about a cul-de-sac [7] : /
Are born of body and mind, they are not born of speech ;
By means of three doors (from which offences) are born, these, dual in origin,
Have origins (as) Caravan Set on Theft, proclaimed by the Kinsman of the Sun. /

Concluded is Caravan-Set-on-Theft Origin

Tathāgatas do not teach true Dhamma to someone holding a sunshade,[8]
Neither to one holding a staff,[9] nor to those holding a knife,[10] a weapon,[11] /
55 Nor to one wearing shoes,[12] sandals,[13] in a vehicle,[14] on a bed,[15] who is lolling,[16]
(Wearing) a turban,[17] nor muffled up [18] : eleven, not less, /
Are born of speech and thought, they are not born of body.
In the Dhamma-teaching all are agreed upon as having one origin. /

Concluded is Dhamma-Teaching Origin

Fact [19] is born of body, not of speech, not of mind ;
And it is born of speech, not of body, not of mind ; /
It is born of body and speech, it is not born of mind.
So, speaking about Fact means it is born in three ways. /

Concluded is Speaking-about-Fact Origin

[1] *Exp.* 66. [2] Ibid. 78. [3] *Training* 37. [4] Nuns' *Exp.* 11.
[5] Ibid. 12. [6] Ibid. 13. [7] Ibid. 14.
[8] *Training* 57. [9] Ibid. 58. [10] Ibid. 59. [11] Ibid. 60. [12] Ibid. 61.
[13] Ibid. 62. [14] Ibid. 63. [15] Ibid. 64, reading *seyyā* against *sayana* at *Vin.* iv, 202. [16] Ibid. 65. [17] Ibid. 66. [18] Ibid. 67.
[19] *bhūtaṁ.* This appears to refer to *Exp.* 8 which has not yet been included.

Woman thief[1] by speech, by mind, this too is born of body.
This ordination of a woman thief is born from three doors;
The dual origin spoken of by the King under Dhamma is not made. /

Concluded is Ordination-of-Woman-Thief Origin

60 Without the consent[2] by speech, not of body and not of mind;
If born of body and speech, then it is not born of mind; /
If born of speech and mind, then it is not born of body.
[90] It is born from three doors—a fourth (causal) occasion is not made. /

Concluded is Without-the-Consent Origin

The abstract of the thirteen (classes of) origin has indeed been well taught.
The impossibility of an occasion for confusion is in accordance with the rules as guide:[3]
Bearing this in mind, wise men do not get confused about origin.

Concluded is the Abstract under the Head of Origin

[1] Nuns' *F.M.* 2.
[2] Nuns' *Exp.* 80.
[3] *dhammanetti*, explained at *VA.* 1314 as *Vinayapāḷidhamma*.

IV. (1) CONSECUTIVE REPETITIONS

(Anantarapeyyāla)

[91] How many offences, how many classes of offence, how many matters is one trained in,[1] how many disrespects, how many respects, how many matters is one trained in, how many fallings-away, how many origins of offences, how many roots[2] of disputes, how many roots of censure, how many things to be remembered, how many matters making for schism, how many legal questions, how many decidings ?

Five offences, five classes of offence, five matters that are trained in, seven offences, seven classes of offence, seven matters that are trained in, six disrespects, six respects, six matters that are trained in, four fallings-away, six origins of offences, six roots of disputes, six roots of censure, six things to be remembered, eighteen matters making for schism, four legal questions, seven decidings. [1]

Herein what are the five offences ? An offence involving Defeat, an offence requiring a Formal Meeting of the Order, an offence of Expiation, an offence to be Confessed, an offence of wrong-doing—these are the five offences. [2]

Herein, what are the five classes of offence ? The class of offence involving Defeat . . . the class of offence of wrong-doing—these are the five classes of offence. [3]

Herein what are the five matters that are trained in ? Abstaining from,[3] refraining from, avoidance of, restraint from, not doing, not committing, non-trespassing, not transgressing control,[4] bridge-breaking [5] in regard to the five classes of offence—these are the five matters that are trained in.[6] [4]

[1] *vinītavatthu* is explained below. *VA*. 1314 says " questions on discipline about those offences (just referred to) ; so, trained (*vinīta*), discipline (*vinaya*) and suppression (or, mastery, settling or suppression, *vūpasama*) are one in meaning ".

[2] *mūla*, root as cause ; cf. *MA*. i, 12.

[3] The first four words occur at *M*. iii, 74 (the *Comy*. on which resembles *VA*.) and all are to be found at *Dhs*. 299 = *Vbh*. 285.

[4] *VA*. 1315 says nothing about *anatikkamo* (not transgressing) ; of *velā* (control) it says " from controlling is control (*velanato velā*). The meaning is controlling, driving out ". Three kinds of *velā* are given at *MA*. ii, 95 (*kāla*-, *sīma*- and *sīla*-) where *velā-anatikkamo* comes under the third kind. See also *Vbh*. 285 ff. where the above sequence of words is applied to each of the five

Herein what are the seven offences? An offence involving Defeat, an offence requiring a Formal Meeting of the Order, a grave offence, an offence of Expiation, an offence to be Confessed, an offence of wrong-doing, an offence of wrong-speech—these are the seven offences. [5]

Herein what are the seven classes of offence? The class of offence involving Defeat ... the class of offence of wrong-speech—these are the seven classes of offence. [6]

Herein what are the seven matters that are trained in? Abstaining from ... bridge-breaking in regard to the seven classes of offence—these are the seven matters that are trained in. [7]

[**92**] Herein what are the six (kinds of) disrespect? Disrespect for the Buddha,[1] disrespect for Dhamma, disrespect for the Order, disrespect for the training, disrespect for diligence, disrespect for reciprocal courtesy [2]—these are the six (kinds of) disrespect. [8]

Herein what are the six (kinds of) respect? Respect for the Buddha ... respect for reciprocal courtesy—these are the six (kinds of) respect. [9]

Herein what are the six matters that are trained in? Abstaining from ... bridge-breaking in regard to the six (kinds of) disrespect—these are the six matters that are trained in. [10]

Herein what are the four fallings away? Falling away from moral habit, falling away from good behaviour, falling away from (right) view, falling away from (right) mode of livelihood—these are the four fallings away. [11]

sīlas. At *DhsA*. 219 *velā anatikkamo* is also taken as one phrase. I have followed this apparently well recognized practice above.

[5] *setughāta*. See *A*. i, 220 f., 261, ii, 145 f.; also *Vin*. i, 59, iii, 6, iv, 24. *Setu*, the bridge, seems taken, however, in rather a different sense above. *VA*. 180 calls it *magga*; but *VA*. 1315 on above passage (cf. *Asl*. 219) says "bridge means: it ties, binds, obstructs the way out (or, outlet, *niyyāna*, i.e. to safety). Bridge-breaking is the destroying of these descriptions". The broken bridge therefore should provide the way out. This is in antithesis to the traditional symbolism of "bridge" as the necessary means for passage from the hither to the further shore.

[6] The meaning is that the five classes of offence are to be trained in by these methods.

[1] As at *D*. iii, 244, *A*. iii, 340.

[2] *paṭisanthāra*. Described as *āmisa-* and *dhamma-* at *A*. i, 93. See also *AA*. iii, 362, *DhA*. iv, 111; spoken of only as twofold at *VA*. 1315 and *DA*. 1034.

Herein what are the six origins of offences? There is an offence that originates from body, not from speech, not from mind; there is an offence that originates from speech, not from body, not from mind; there is an offence that originates from body and from speech, not from mind; there is an offence that originates from body and from mind, not from speech; there is an offence that originates from speech and from mind, not from body; there is an offence that originates from body and from speech and from mind—these are the six origins of offences. [12]

Herein what are the six roots of disputes? As to this a monk becomes angry and bears ill-will.[1] Whatever monk becomes angry and bears ill-will, he lives without deference, disrespectful towards the Teacher . . . (= *CV.* IV, **14**, 3 *down to the end of that paragraph. The word* monk *is here constantly omitted*) . . . thus there come to be no future effects of that evil root of disputes—these are the six roots of disputes. [13]

Herein what are the six roots of censure? As to this a monk becomes angry . . . (*this is identical with the last paragraph, reading* censure *instead of* dispute) . . . —these are the six roots of censure. [14]

Herein what are the six things to be remembered?[2] As to this, a monk should offer his fellow Brahma-farers a friendly act of body both in public and in private. This is a thing to be remembered making for affection, making for respect, it conduces to concord, to lack of dispute, to harmony, to unity. And again a monk should offer . . . a friendly act of speech . . . a friendly act of thought . . . to unity. And again, whatever are those lawful acquisitions, lawfully acquired, if they be even but what is put into the begging bowl—a monk should be one to enjoy sharing such acquisitions, to enjoy them in common with his virtuous fellow Brahma-farers. This too is a thing to be remembered . . . to unity. And again, whatever are those moral habits that are faultless, without flaw, spotless, without blemish, freeing, praised by wise men, untarnished, conducive to concentration—[**93**] a monk should dwell united in virtues such as these with his fellow Brahma-farers, both in public and

[1] See *BD.* v, 118 f.
[2] As at *D.* iii, 245; *M.* i, 322; *A.* iii, 288; cf. *D.* ii, 80; *M.* ii, 250.

in private. This too is a thing to be remembered . . . to unity. And again, whatever view is ariyan, leading onwards, leading him who acts according to it to the complete destruction of anguish—a monk should dwell united in a view such as this with his fellow Brahma-farers, both in public and in private. This too is a thing to be remembered . . . to unity. [15]

Herein what are the eighteen matters making for schism? As to this, a monk explains non-dhamma as Dhamma . . . (= *MV*. X, 5, 4) . . . he explains not a very bad offence as a very bad offence—these are the eighteen matters making for schism. [16]

Herein what are the four legal questions? A legal question concerning disputes, a legal question concerning censure, a legal question concerning offences, a legal question concerning obligations [1]—these are the four legal questions. [17]

Herein what are the seven decidings? [2] A verdict in the presence of, a verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment, a decision of the majority, a decision for specific depravity, a covering over (as) with grass—these are the seven decidings. [18]

Concluded is the Chapter on the Questions: "How Many?"

Its summary:

Offence, classes of offence, trained in, sevenfold again,
Trained in and disrespects too, respects, and root too,
Again trained in, falling away, origin, disputes,
Censure, to be remembered, schism, and about legal question,
Just seven decidings are spoken of: these seventeen terms. [1]

Could one fall into an offence involving Defeat by means of the first origin of offences? It should be said "Oh no". Could one fall into an offence requiring a Formal Meeting of the Order? It should be said "One might". Could one fall into a grave offence . . . an offence of Expiation . . . an offence to be Confessed . . . an offence of wrong-doing? It should be said "One might". Could one fall into an offence of wrong speech? It should be said "Oh no". [1]

[1] *Vin*. ii, 88, iii, 164, iv, 126, 238.
[2] *Vin*. iv, 207.

Could one fall into . . . (*see* [1]) . . . an offence of Expiation by means of the second origin of offences ? It should be said " One might ". Could one fall into an offence to be Confessed ? It should be said " Oh no ". Could one fall into an offence of wrong-doing ? It should be said " One might ". Could one fall into an offence of wrong speech ? It should be said " Oh no ". [2]

Could one fall into . . . (= [1]) . . . by means of the third origin of offences ? . . . [3]

[**94**] Could one fall into an offence involving Defeat by means of the fourth origin of offences ? It should be said " One might ". Could one fall into an offence requiring a Formal Meeting of the Order . . . (= [1]) [4]

Could one fall into . . . (= [4]) . . . an offence to be Confessed by means of the fifth origin of offences ? It should be said " Oh no ". Could one fall into an offence of wrong-doing ? It should be said " One might ". Could one fall into an offence of wrong speech ? It should be said " One might ". [5]

Could one fall . . . by means of the sixth origin of offences ? . . . (= [4]). [6]

Concluded is the First Chapter : on the six Origins of Offences [**2**]

How many offences does one fall into by means of the first origin of offences ? One falls into five offences by means of the first origin of offences. A monk, thinking it is allowable, begging himself, builds a hut without the site being marked out, exceeding the measure, involving destruction, not with an open space round it [1] ; in the action there is an offence of wrong-doing ; if one lump is still to come there is a grave offence [2] ; when that lump has come there is an offence requiring a Formal Meeting of the Order.[2] A monk, thinking it is allowable, eats a meal at a wrong time—there is an offence of Expiation.[3] A monk, thinking it is allowable, eats solid food or soft food, having accepted it with his own hand from the hand of nun who is not a relation (and) has entered among the houses—there is an offence to be Confessed.[4] One falls into these five offences by means of the first origin of offences.

Of the four fallings away how many fallings away do these

[1] *F.M.* 6.
[2] As at *Vin.* iii, 151.
[3] *Exp.* 37.
[4] *Conf.* 1.

offences appertain to ? Of the seven classes of offence in how many classes of offence are they comprised ? Of the six origins of offences by how many origins do they originate ? Of the four legal questions which legal question ? Of the seven decidings by how many decidings are they stopped ? Of the four fallings away these offences appertain to two fallings away : it may be to falling away from moral habit, it may be to falling away from good behaviour. Of the seven classes of offence they are comprised in five classes of offence : it may be in the class of offence requiring a Formal Meeting of the Order ; it may be in the class of offence that is a grave one ; it may be in the class of offence of Expiation ; it may be in the class of offence to be Confessed ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin : they originate by body, not by speech, not by mind. Of the four legal questions the legal question concerning offences. Of the seven decidings they are stopped by three decidings : it may be by a verdict in the presence of and by the carrying out on (his) acknowledgment ; it may be by a verdict in the presence of and by a covering over (as) with grass. [1]

How many offences does one fall into by means of the second origin of offences ? One falls into four offences by means of the second origin of offences. A monk, thinking it is allowable commands [1] [**95**] " Build a hut for me ".[2] If they build a hut for him, the site not having been marked out, exceeding the measure,[3] involving destruction, not with an open space round it, in the action there is an offence of wrong-doing ; if one lump is still to come there is a grave offence ; when that lump has come there is an offence requiring a Formal Meeting of the Order. A monk, thinking it is allowable, makes someone who is not ordained teach Dhamma line by line, there is an offence of Expiation.[4] One falls into these four offences by means of the second origin of offences.

Of the four fallings away how many . . . (*see* [1]) . . . by how

[1] *Vin.* i, 155 reads *samādisati* ; above *-diyati.*
[2] *Vin.* iii, 153 (in *F.M.* 6).
[3] Not at *Vin.* iii, 153 or in the following paragraphs there.
[4] *Exp.* 4.

many decidings are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be to falling away from moral habit, it may be to falling away from good behaviour. Of the seven classes of offence they are comprised in four classes of offence: it may be in the class of offence requiring a Formal Meeting of the Order; it may be in the class of offence that is a grave one; it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin: they originate by speech, not by body, not by mind. Of the four legal questions the legal question concerning offences. Of the seven decidings they are stopped by three decidings: ... (*see* [1]) ... and by a covering over (as) with grass. [2]

How many offences does one fall into by means of the third origin of offences? One falls into five offences by means of the third origin of offences. A monk, thinking it is allowable, having settled on (a site),[1] builds a hut, the site not having been marked out, exceeding the measure, involving destruction, not with an open space round it; in the action there is an offence of wrong-doing; if one lump is still to come there is a grave offence; when that lump has come there is an offence requiring a Formal Meeting of the Order.[2] A monk, thinking it is allowable, having asked for sumptuous foods for himself, eats them, there is an offence of Expiation.[3] A monk, thinking it is allowable, without restraining[4] nuns who are giving directions, eats, there is an offence to be Confessed.[5] One falls into these five offences by means of the third origin of offences.

Of the four fallings away how many ... by how many decidings are they stopped? Of the four fallings away these offences appertain to two fallings away ... Of the seven classes of offence they are comprised in five classes of offence: it may be in the class of offence requiring a Formal Meeting of the Order; it may be in the class of offence that is a grave one; it may be in the class of offence of Expiation; it may be in the

[1] *saṁvidahitvā*; word does not appear to be in Sangh. 6.
[2] *F.M.* 6. [3] *Exp.* 39.
[4] *nivāretvā*; forms of this verb are in the narrative portion of Pāṭidesaniya 2, but not in the sikkhāpada.
[5] *Conf.* 2.

class of offence to be Confessed ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin : they originate by body and by speech, not by mind. Of the four legal questions . . . and by a covering over (as) with grass. [3]

How many offences does one fall into by means of the fourth origin of offences ? One falls into six offences . . . A monk indulges in sexual intercourse, there is an offence involving Defeat.[1] A monk, thinking it is not allowable, begging himself, builds a hut [**96**] without the site being marked out, exceeding the measure, involving destruction, not with an open space round it ; in the action there is an offence of wrong-doing ; if one lump is still to come there is a grave offence ; when that lump has come there is an offence requiring a Formal Meeting of the Order.[2] A monk, thinking it is not allowable, eats a meal at a wrong time—there is an offence of Expiation.[3] A monk, thinking it is not allowable, eats solid food or soft food, having accepted it with his own hand from the hand of a nun who is not a relation (and) has entered among the houses—there is an offence to be Confessed.[4] One falls into these six offences by means of the fourth origin of offences.

Of the four fallings away how many . . . by how many decidings are they stopped ? Of the four fallings away these offences appertain to two fallings away . . . Of the seven classes of offence they are comprised in six classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence requiring a Formal Meeting of the Order ; it may be in the class of offence that is a grave one ; it may be in the class of offence of Expiation ; it may be in the class of offence to be Confessed ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin : they originate by body and by mind, not by speech. Of the four legal questions . . . and by a covering over (as) with grass. [4]

How many offences does one fall into by means of the fifth origin of offences ? One falls into six offences . . . A monk of evil wishes,[5] overcome by desire, claims a non-existent state of

[1] *Def.* I. [2] *F.M.* 6. [3] *Exp.* 37. [4] *Conf.* I.
[5] *Vin.* iii, 90 reads *pāpabhikkhu* ; above we get *bhikkhu pāpiccho icchāpakato*.

further-men which is not fact [1]—there is an offence involving Defeat.[2] A monk, thinking it is not allowable, commands "Build a hut for me". If they build a hut for him, the site not having been marked out, exceeding the measure, involving destruction, not with an open space round it, in the action there is an offence of wrong-doing; if one lump is still to come there is a grave offence; when that lump has come there is an offence requiring a Formal Meeting of the Order.[3] A monk, thinking it is not allowable, makes someone who is not ordained teach Dhamma line by line, there is an offence of Expiation.[4] If, not desiring to jeer at, not desiring to scoff at, not desiring to shame, (but having) a fondness for joking, he speaks of a low thing in low (words), there is an offence of wrong speech.[5] One falls into these six offences by means of the fifth origin of offences.

Of the four fallings away ... by how many decidings are they stopped? Of the four fallings away these offences appertain to two fallings away ... of the seven classes of offence they are comprised in six classes of offence: it may be in the class of offence involving Defeat; it may be in the class of offence requiring a Formal Meeting of the Order; it may be in the class of offence that is a grave one; it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing; it may be in the class of offence of wrong speech. Of the six origins of offences they originate by means of one origin: they originate by speech and by mind, not by body. Of the four legal questions ... and by a covering over (as) with grass. [5]

How many offences does one fall into by means of the sixth origin of offences? One falls into six offences ... A monk, having arranged together (with others), steals the goods,[6] there is an offence involving Defeat.[7] **[97]** A monk, thinking it is not allowable, having arranged, builds a hut, the site not having been marked out, exceeding the measure, involving destruction, not with an open space round it—in the action

[1] *Vin.* iii, 90. [2] *Def.* iv. [3] *F.M.* 6. [4] *Exp.* 4.
[5] *Vin.* iv, 11, in *Exp.* 2.
[6] For *saṁvidhāvahāra* see *Vin.* iii, 47, 53, 64 (in Pār. II); above reading is *bhikkhu saṁvidahitvā bhaṇḍaṁ avaharati.*
[7] *Def.* ii.

there is an offence of wrong-doing ; if one lump is still to come there is a grave offence ; when that lump has come there is an offence requiring a Formal Meeting of the Order.[1] A monk, thinking it is not allowable, having asked for sumptuous foods for himself, eats them, there is an offence of Expiation.[2] A monk, thinking it is not allowable, without restraining nuns who are giving directions, eats, there is an offence to be Confessed.[3] One falls into these six offences by means of the sixth origin of offences.

Of the four fallings away how many . . . by how many decidings are they stopped ? Of the four fallings away these offences appertain to two fallings away . . . Of the seven classes of offence they are comprised in six classes . . . (*see* [4]) . . . it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin : they originate by body and by speech and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [6]

Concluded is the Second Chapter : on How Many Offences for the six Originations of Offences [3]

Bodily origins have been proclaimed for the world's welfare by Him who had vision of the infinite,[4] vision of aloofness ;
By this means how many offences have originated ? I ask this—explain, (thou who art) skilled in the Analyses. /
Bodily origins have been explained for the world's welfare by Him who had vision of the infinite, vision of aloofness ;
By this means five offences have originated : I explain this to you, (thou who art) skilled in the Analyses. /
Verbal origins have been proclaimed for the world's welfare . . . explain, (thou who art) skilled in the Analyses. /
Verbal origins have been explained for the world's welfare . . . four offences have originated : I explain this to you, (thou who art) skilled in the Analyses. /
Bodily, verbal origins have been proclaimed . . . /

[1] *F.M.* 6. [2] *Exp.* 39. [3] *Conf.* 2.
[4] *anantadassin* ; cf. *S.* i, 143.

Bodily, verbal origins have been proclaimed . . . five offences have originated . . . /
Bodily, mental origins . . . six . . . /
Verbal, mental origins . . . six . . . /
Bodily, verbal, mental origins have been proclaimed for the world's welfare by Him who had vision of the infinite, vision of aloofness ;
By this means how many offences have originated ? I ask this—explain, (thou who art) skilled in the Analyses. /
[98] Bodily, verbal, mental origins have been proclaimed for the world's welfare by Him who had vision of the infinite, vision of aloofness ;
By this means six offences have originated : I explain this to you, (thou who art) skilled in the Analyses. /

Concluded is the Third Talk : on the Origin of Offences [4]

Because of falling away from moral habit how many offences does one fall into ? Because of falling away from moral habit one falls into four offences : a nun who knowing of a matter involving Defeat conceals it, falls into an offence involving Defeat [1] ; if, being in doubt, she conceals it, she falls into a grave offence.[2] If a monk conceals an offence requiring a Formal Meeting of the Order he falls into an offence of Expiation.[3] If he conceals his own very bad offence he falls into an offence of wrong-doing.[4] Because of falling away from moral habit one falls into these four offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped ? Of the four fallings away these offences appertain to two fallings away : it may be to falling away from moral habit ; it may be to falling away from good behaviour. Of the seven classes of offence they are comprised in four classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence that

[1] Nuns' *Def.* 2 ; *Vin.* iv, 216. [2] Not in Nuns' *Def.* 2.
[3] This may refer to *Exp.* 64 where there is an offence of Exp. for concealing a monk's very bad offence, *duṭṭhullā āpatti*. This is so defined at *Vin.* iv, 128 (also at iv, 31) as to include the 13 F.M. offences. See too *VA.* 866.
[4] Possibly referring to *Vin.* ii, 67 f. (*CV.* iii, 34) where if a monk has fallen into an offence entailing a F.M. of the Order (see previous note) and thinks it is one and conceals it " he should be made to confess an offence of wrong-doing ", *yo chādeti so dukkaṭaṁ desāpetabbo.*

is a grave one ; it may be in the class of offence of Expiation ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin : they originate by body and by speech and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [1]

Because of falling away from good behaviour how many offences does one fall into ? . . . one falls into one offence[1] : if one conceals a falling away from good behaviour one falls into an offence of wrong-doing.[2] Because of falling away from good behaviour one falls into this one offence. Of the four fallings away how many fallings away does this offence appertain to . . . of the seven decidings by how many decidings is it stopped ? Of the four fallings away this offence appertains to one falling away : to falling away from good behaviour. Of the seven classes of offence it is comprised in one class of offence : in the class of offence of wrong-doing. Of the six origins of offences it originates by means of one origin : it originates by body and by speech and by mind. Of the four legal questions, the legal question concerned with offences. Of the seven decidings it is stopped by three decidings . . . and a covering over (as) with grass. [2]

Because of falling away from (right) view how many offences does one fall into ? . . . one falls into two offences : if one does not give up a depraved view though being admonished up to the third time, as a result of the motion there is an offence of wrong-doing ; at the end of the resolutions there is an offence of Expiation.[3] Because of falling away from (right) view one falls into these two offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped ? Of the four fallings away these offences appertain to one falling away : to falling away from good behaviour. Of the seven classes of offence they are comprised in two classes of offence : [**99**] it may be in the class of offence of Expiation ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one

[1] *Vin.* iv, 148.
[2] At *Vin.* i, 172 falling away from good behaviour is defined as a grave offence, one of Expiation, one to be confessed, one of wrong-doing, one of wrong speech. Therefore to conceal any of these entails wrong-doing.
[3] *Vin.* iv, 136, at the end of *Exp.* 68.

origin: they originate by body and by speech and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [3]

Because of falling away from a (right) mode of livelihood how many offences does one fall into? . . . one falls into six offences: for the sake of livelihood, for the reason of livelihood one of evil wishes, overcome by desire, claims a non-existent state of further-men which is not fact [1]—there is an offence involving Defeat; for the sake of livelihood, for the reason of livelihood if one acts as a go-between there is an offence requiring a Formal Meeting of the Order [2]; for the sake of livelihood, for the reason of livelihood if one speaks saying "Whatever monk lives in your vihāra is an arahant" there is a grave offence involving recognition [3]; for the sake of livelihood, for the reason of livelihood if a monk, having asked for sumptuous foods for himself, eats them, there is an offence of Expiation [4]; for the sake of livelihood, for the reason of livelihood if a nun, having asked for sumptuous foods for herself, partakes of them, there is an offence to be Confessed [5]; for the sake of livelihood, for the reason of livelihood if one who is not ill, having asked for curry or conjey for himself, eats it, there is an offence of wrong-doing.[6] Because of falling away from (right) mode of livelihood one falls into these six offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be to falling away from moral habit; it may be to falling away from good behaviour. Of the seven classes of offence they are comprised in six classes of offence . . . (*see* [3.4] *above*) . . . offence of wrong-doing. Of the six origins of offences they originate by means of the six origins: it may be that they originate by body, not by speech, not by mind; it

[1] *Vin.* iii, 90 in *Def.* 4. [2] *F.M.* 5.

[3] *Vin.* iii, 102 in *Def.* 4, but where the word *paṭivijānantassa*, involving recognizing, is absent. It occurs, however, in the *Comy.* on this passage, *VA.* 502.

[4] *Exp.* 39.

[5] Nuns' *Conf.* 1–8. The eight items of sumptuous food are defined at *Vin.* iv, 88. A Nuns' *Conf.* concerns each one of them, but lacks the words *attano atthāya*, though the sentiment is there.

[6] Sekhiya (Training) 37.

may be that they originate by speech, not by body, not by mind; it may be that they originate by body and by speech, not by mind; it may be that they originate by body and by mind, not by speech; it may be that they originate by speech and by mind, not by body; it may be that they originate by body and by speech and by mind. Of the four legal questions . . . and a covering over (as) with grass. [4]

Concluded is the Fourth Chapter: on Because of Falling Away [**5**]

Because of legal questions concerning disputes how many offences does one fall into? Because of legal questions concerning disputes one falls into two offences: if one insults one who is ordained there is an offence of Expiation [1]; if one insults one who is not ordained there is an offence of wrong-doing.[2] Because of legal questions concerning disputes one falls into these two offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped? Of the four fallings away these offences appertain to one falling away: to falling away from good behaviour. Of the seven classes of offence they are comprised in two classes of offence: it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of three origins: it may be that they originate by body and by mind, not [**100**] by speech; it may be that they originate by speech and mind, not by body; it may be that they originate by body and by speech and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [1]

Because of legal questions concerning censure how many offences does one fall into? . . . one falls into three offences: if one defames a monk with an unfounded charge of an offence involving Defeat, there is an offence requiring a Formal Meeting of the Order [3]; if one defames with an unfounded charge of an offence requiring a Formal Meeting of the Order, there is an offence of Expiation [4]; if one defames with an unfounded charge of falling away from good behaviour there

[1] *Exp.* 2.
[2] *Vin.* iv, 10 in *Exp.* 2.
[3] *F.M.* 9.
[4] *Exp.* 76.

is an offence of wrong-doing.[1] Because of legal questions concerning censure one falls into these three offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be to falling away from moral habit; it may be to falling away from good behaviour. Of the seven classes of offence they are comprised in three classes of offence: it may be in the class of offence requiring a Formal Meeting of the Order; it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of three origins: it may be that they originate by body and by mind, not by speech; it may be that they originate by speech and by mind, not by body; it may be that they originate by body and by speech and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [2]

Because of legal questions concerning offences how many offences does one fall into? . . . one falls into four offences: a nun who, knowing of a matter involving Defeat, conceals it, falls into an offence involving Defeat [2]; if, being in doubt, she conceals it, she falls into a grave offence [2]; if a monk conceals an offence requiring a Formal Meeting of the Order he falls into an offence of Expiation [2]; if he conceals a falling away from good behaviour he falls into an offence of wrong-doing.[3] Because of legal questions concerning offences one falls into these four offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped? Of the four fallings away these offences appertain to two fallings away: it may be to falling away from moral habit; it may be to falling away from good behaviour. Of the seven classes of offence they are comprised in four classes of offence: it may be in the class of offence involving Defeat; it may be in the class of offence that is a grave one; it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offence they originate by means of one origin: they originate by body and by speech

[1] *Exp.* 76, *Vin.* iv, 148. [2] See above [5, 1]. [3] See above [5, 2].

and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [3]

Because of legal questions concerning obligations how many offences does one fall into ? . . . one falls into five offences : if a nun, an imitator of one who has been suspended, though being admonished up to the third time does not give up (her course), as a result of the motion there is an offence of wrong-doing, as a result of two resolutions there are grave offences, at the end of the resolutions there is an offence involving Defeat [1] ; if monks who are imitators of a schismatic, though being admonished up to the third time, do not give up (their course), there is an offence requiring a Formal Meeting of the Order [2] ; if one, though being admonished up to the third time, does not give up depraved views there is an offence [**101**] of Expiation.[3] Because of legal questions concerning obligations one falls into these five offences. Of the four fallings away how many fallings away do these offences appertain to . . . are they stopped ? . . . to two fallings away . . . Of the seven classes of offence they are comprised in five classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence requiring a Formal Meeting of the Order ; it may be in the class of offence that is a grave one ; it may be in the class of offence of Expiation ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by means of one origin : they originate by body and by speech and by mind. Of the four legal questions . . . and by a covering over (as) with grass. [4]

Leaving aside the seven offences, the seven classes of offence—of the four fallings away how many fallings away do the remaining offences appertain to ? Of the seven classes of offence in how many classes of offence are they comprised ? Of the six origins of offences by how many origins do they originate ? Of the four legal questions which legal question ? Of the seven decidings by how many decidings are they stopped ? Leaving aside the seven offences, the seven classes of offence—it is not [4] : of the four fallings away to which falling away do

[1] *Vin.* iv, 119 in Nuns' *Def.* 3.

[2] *F.M.* 10 ; but it does not use the word *bhedakānuvattaka*, imitator or follower of a schismatic.

[3] *Exp.* 68.

[4] I.e. this is a question not properly formulated.

the remaining offences appertain, of the seven classes of offence in which class of offence are they comprised, of the six origins of offences by which origin do they originate, of the four legal questions which legal question, of the seven decidings by which deciding are they stopped? What is the reason for that? Leaving aside the seven offences and the seven classes of offence there are no other offences. [5]

Concluded is the Fifth Chapter: on Because of Legal Questions [**6**]

Concluded is Consecutive Repetitions

Its summary:

Questions on How many? origins, and likewise How many offences?
Origins, and fallings away, and so too about legal questions.

IV. (2) SYNOPSIS OF DECIDINGS

(Samathabheda)

What is the forerunner of a legal question concerning disputes, how many are the causal occasions, how many the matters, how many the grounds, how many the causes, how many the roots, by how many modes does one dispute, by how many decidings is a legal question concerning disputes stopped ?

What is the forerunner of a legal question concerning censure . . . of a legal question concerning offénces . . . of a legal question concerning obligations ? [1]

[**102**] " What is the forerunner of a legal question concerning disputes ? " Greed is a forerunner, hatred is a forerunner, confusion is a forerunner, lack of greed . . . lack of hatred . . . lack of confusion is a forerunner. " How many are the causal occasions ? " There are eighteen causal occasions that are matters making for schism.[1] " How many matters ? " There are eighteen matters that are matters making for schism.[2] " How many grounds ? " There are eighteen grounds that are grounds making for schism. " How many causes ? " Nine causes : three causes that are skilled, three causes that are unskilled, three causes that are indeterminate.[3] " How many roots ? " Twelve roots.[4] " By how many modes does one dispute ? " One disputes by two modes : either the view that it is Dhamma or the view that it is non-dhamma.[5] " By how many decidings is a legal question concerning disputes stopped ? " A legal question concerning disputes is stopped by two decidings : by a verdict in the presence of and by the decision of the majority.[6] [2]

" What is the forerunner of a legal question concerning

[1] See the set of eighteen at *CV.* IV, **14**, 2, but they have no generic name there.

[2] Eighteen *vatthu* given at *Vin.* i, 354 f., first, beginning with the negative aspect : *adhamma avinaya*, etc., to illustrate what would be the words of a monk regarded as an *adhammavādin* ; and then, with the positive aspect stated first, to illustrate those of a monk regarded as a *dhammavādin*.

[3] Cf. *CV.* IV, **14**, 8.

[4] *mūla*, root or source or ground. Two sets of six each are given at *CV.* IV, **14**, 3, followed by three unskilled sources and then three skilled ones.

[5] Given at *CV.* IV, **14**, 2 ; also at *Vin.* i, 354.

[6] *CV.* IV, **14**, 16.

censure ?" Greed . . . non-confusion is a forerunner. "How many are the causal occasions ?" The four fallings away are causal occasions. "How many matters ?" The four fallings away are matters. "How many grounds ?" The four fallings away are grounds.[1] "How many causes ?" Nine causes: three causes that are skilled, three causes that are unskilled, three causes that are indeterminate.[2] "How many roots ?" Fourteen roots. "By how many modes does one censure ?" One censures by two modes: by the matter or by the offence. "By how many decidings is a legal question concerning censure stopped ?" A legal question concerning censure is stopped by four decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by the decision for specific depravity.[3] [3]

"What is the forerunner of a legal question concerning offences ?" . . . non-confusion is a forerunner. "How many are the causal occasions ?" The seven classes of offence are causal occasions.[1] "How many matters ?" The seven classes of offence are matters. "How many grounds ?" The seven classes of offence are grounds.[1] "How many causes ?" Nine causes . . . three causes that are indeterminate. "How many roots ?" The six origins of offences are roots. "By how many modes . . . ?" By six modes one falls into an offence: through being shameless, through ignorance, through being scrupulous by nature, through thinking it is allowable when it is not allowable, through thinking it is not allowable when it is allowable, through confusion of mindfulness. "By how many decidings is a legal question concerning offences stopped ?" . . . it is stopped by three decidings: by a verdict in the presence of and by a carrying out on (his) acknowledgment and by a covering over (as) with grass.[4] [4]

"What is the forerunner of a legal question concerning obligations ?" . . . non-confusion is a forerunner. "How many are the causal occasions ?" Four (formal) acts are causal occasions.[5] "How many matters ?" Four (formal) acts are matters. "How many grounds ?" Four (formal) acts are grounds. "How many causes ?" Nine causes . . . three that

[1] *CV.* IV, **14**, 2. [2] *CV.* IV, **14**, 9. [3] *CV.* IV, **14**, 27.
[4] *CV.* IV, **14**, 30. [5] *CV.* IV, **14**, 11.

are indeterminate. "How many roots?" The Order is the one root. "By how many modes is an obligation produced?" An obligation is produced by two modes: by a motion or by asking for leave.[1] "By how many decidings is a legal question concerning obligations stopped?" A legal question concerning obligations is stopped by one deciding: by a verdict in the presence of.[2] [5]

[**103**] How many are the decidings? Seven decidings: a verdict in the presence of, a verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment, the decision of the majority, the decision for specific depravity, a covering over (as) with grass. These seven decidings.[3] Might it be that these seven decidings become ten decidings, that ten decidings become seven decidings according to the presentation [4] of the matter? It might be. How can it be? There are two decidings of a legal question concerning disputes, four decidings of a legal question concerning censure, three decidings of a legal question concerning offences, one deciding of a legal question concerning obligations. Thus these seven decidings become ten decidings, the ten decidings become seven decidings according to the presentation of the matter. [6]

Concluded is the Sixth Chapter: that on Presentation [**7**]

How many decidings of a legal question concerning disputes are in common,[5] how many decidings of a legal question concerning disputes are not in common? How many decidings of a legal question concerning censure . . . concerning offences . . . concerning obligations are in common . . . not in common?

Two decidings of a legal question concerning disputes are in common: a verdict in the presence of, the decision of the majority. Five decidings of a legal question concerning disputes are not in common: a verdict of innocence, a verdict of past insanity, the carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass.

Four decidings of a legal question concerning censure are in

[1] *Vin.* ii, 89; see also iv, 152. [2] *CV.* IV, **14**, 34.
[3] As at *Vin.* iv, 207; explained in detail at *Vin.* ii, 80 ff.
[4] *pariyāya*, defined at *MA.* i, 18, 89.
[5] As seen in the next paragraph *sādhāraṇa*, in common, does not mean here shared by monks and nuns.

common : a verdict in the presence of, a verdict of innocence, a verdict of past insanity, a decision for specific depravity. Three decidings of a legal question concerning censure are not in common : the decision of the majority, the carrying out on (his) acknowledgment, a covering over (as) with grass.

Three decidings of a legal question concerning offences are in common : a verdict in the presence of, the carrying out on (his) acknowledgment, a covering over (as) with grass. Four decidings of a legal question concerning offences are not in common : the decision of the majority, a verdict of innocence, a verdict of past insanity, a decision for specific depravity.

One deciding is in common with a legal question concerning obligations : a verdict in the presence of. Six decidings are not in common with a legal question concerning obligations : the decision of the majority, a verdict of innocence, a verdict of past insanity, the carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass.

Concluded is the Seventh Chapter : on In Common [**8**]

How many decidings of a legal question concerning disputes belong to that ? How many decidings of a legal question concerning disputes belong to others [1] ? How many decidings of a legal question concerning censure . . . of a legal question concerning offences . . . of a legal question concerning obligations belong to others ?

[**104**] Two decidings of a legal question concerning disputes belong to that . . . (as in [**8**] ; *instead of* in common *and* not in common *read* belong to that *and* belong to others).

Concluded is the Eighth Chapter : on Belongs to That [**9**]

Are decidings of a deciding in common, are decidings of a deciding not in common ? It may be that decidings of a deciding are in common, it may be that decidings of a deciding are not in common.

How may it be that decidings of a deciding are in common, how may it be that decidings of a deciding are not in common ?

The decision of the majority is in common with a verdict in the presence of ; it is not in common with a verdict of innocence,

[1] I.e. to other legal questions.

with a verdict of past insanity, a carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass.

A verdict of innocence is in common with a verdict in the presence of; it is not in common with a verdict of past insanity, a carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass, a decision of the majority.

A verdict of past insanity is in common with a verdict in the presence of; it is not in common with a carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass, a decision of the majority, a verdict of innocence.

A carrying out on (his) acknowledgment is in common with a verdict in the presence of; it is not in common with a decision for specific depravity, a covering over (as) with grass, a decision of the majority, a verdict of innocence, a verdict of past insanity.

A decision for specific depravity is in common with a verdict in the presence of; it is not in common with a covering over (as) with grass, a decision of the majority, a verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment.

A covering over (as) with grass is in common with a verdict in the presence of; it is not in common with a decision of the majority, a verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment, a decision for specific depravity.

Thus it may be that decidings are in common with a deciding, thus it may be that decidings are not in common with a deciding.

Concluded is the Ninth Chapter: on Decidings in common with a Deciding [**10**]

Do the decidings of a deciding belong to that? Do the decidings of a deciding belong to others? It may be . . . (*as in* [**10**]; *instead of* in common *and* not in common *read* belong to that *and* belong to others).

Concluded is the Tenth Chapter: on Do the Decidings of a Deciding belong to That [**11**]

A deciding is a verdict in the presence of, a verdict in the presence of is a deciding. A deciding is a decision of the majority, a decision of the majority is a deciding. A deciding [**105**] is a verdict of innocence . . . a verdict of past insanity . . . a carrying out on (his) acknowledgment . . . a decision for specific depravity . . . is a covering over (as) with grass, a covering over (as) with grass is a deciding.

A decision of the majority, a verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass—these decidings are decidings, but not a verdict in the presence of. A verdict in the presence of is a deciding as well as being a verdict in the presence of.

A verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment, a decision for specific depravity, a covering over (as) with grass, a verdict in the presence of—these decidings are decidings, but not the decision of the majority. A decision of the majority is a deciding as well as being a decision of the majority.

. . . .

A verdict in the presence of, a decision of the majority, a verdict of innocence, a verdict of past insanity, a carrying out on (his) acknowledgment, a decision for specific depravity—these decidings are decidings, but not a covering over (as) with grass. A covering over (as) with grass is a deciding as well as being a covering over (as) with grass.

Concluded is the Eleventh Chapter: on A Verdict in the Presence of being a Deciding [**12**]

A verdict is a verdict in the presence of, a verdict in the presence of is a verdict . . . a verdict is a covering over (as) with grass, a covering over (as) with grass is a verdict.

A verdict may be a verdict in the presence of and it may not be a verdict in the presence of. A verdict in the presence of is a verdict as well as being a verdict in the presence of.

A verdict may be a decision of the majority . . . a verdict of innocence . . . a verdict of past insanity . . . a carrying out on (his) acknowledgment . . . a decision for specific depravity . . . a covering over (as) with grass and it may not be a covering

over (as) with grass. A covering over (as) with grass is a verdict as well as being a covering over (as) with grass.

Concluded is the Twelfth Chapter: on Verdict [**13**]

Is a verdict in the presence of skilled, unskilled, indeterminate? Is a decision of the majority skilled, unskilled, indeterminate? . . . Is a covering over (as) with grass skilled, unskilled, indeterminate?

A verdict in the presence of may be skilled, it may be indeterminate; there is no unskilled verdict in the presence of. The decision of the majority may be skilled, it may be unskilled, it may be indeterminate. A verdict of innocence . . . a verdict of past insanity . . . a carrying out on (his) acknowledgment . . . a decision for specific depravity . . . a covering over (as) with grass may be skilled, it may be unskilled, it may be indeterminate.

Is a legal question concerning disputes skilled, unskilled, indeterminate [1]? Is a legal question concerning censure [1] . . . a legal question concerning offences [1] . . . concerning obligations skilled, unskilled, indeterminate [1]?

[**106**] A legal question concerning disputes may be skilled, it may be unskilled, it may be indeterminate. A legal question concerning censure . . . may be indeterminate. A legal question concerning offences may be unskilled, it may be indeterminate; there is no legal question concerning offences that is skilled. A legal question concerning obligations may be skilled, it may be unskilled, it may be indeterminate.

Concluded is the Thirteenth Chapter: on Skilled [**14**]

Where a decision of the majority is possible there a verdict in the presence of is possible; where a verdict in the presence of is possible there a decision of the majority is possible.[2] Not possible there is a verdict of innocence . . . a verdict of past insanity . . . a carrying out on (his) acknowledgment . . . a decision for specific depravity . . . a covering over (as) with grass.

Where a verdict of innocence is possible there a verdict in

[1] *Vin.* ii, 91, where explanations are given.
[2] *Vin.* ii, 97; also see ii, 84.

the presence of is possible; where a verdict in the presence of is possible there a verdict of innocence is possible. Not possible there is a verdict of past insanity . . . (cf. [**10**]).

. . . .

Where a covering over (as) with grass is possible there a verdict in the presence of is possible; where a verdict in the presence of is possible there a covering over (as) with grass is possible. Not possible there is a decision of the majority, not possible there is a verdict of innocence . . . a verdict of past insanity . . . a carrying out on (his) acknowledgment . . . a decision for specific depravity. [1]

Where there is a decision of the majority there is a verdict in the presence of; where there is a verdict in the presence of there is a decision of the majority. Not there is there a verdict of innocence, not there . . . (*see* [1]. *Omit here the words* is possible).

Where there is a verdict of innocence there is there a verdict in the presence of; where there is a verdict in the presence of there is there a verdict of innocence. Not there is . . .

To make the root a verdict in the presence of[1] . . .

Where there is a covering over (as) with grass there is there a verdict in the presence of; where there is a verdict in the presence of there is there a covering over (as) with grass. Not there is there a decision of the majority . . . not there is there a decision for specific depravity. [2]

Repetition of the Cycle.[2] Concluded is the Fourteenth Chapter: on Where [**15**]

On that occasion when a legal question is settled by a verdict in the presence of and by a decision of the majority, where a decision of the majority is possible there a verdict in the presence of is possible; where a verdict in the presence of is possible there a decision of the majority is possible. Not possible there is a verdict of innocence . . . a covering over (as) with grass.

[1] *sammukhāvinayaṁ kātūna mūlaṁ*. See Intr. p. xvi.
[2] *cakka*, wheel, series, cycle; the arrangement. The word is used in the same sense as above at e.g. *Vin*. i, 330 ff.

[107] On that occasion when a legal question is settled by a verdict in the presence of and by a verdict of innocence, where . . .

On that occasion when a legal question is settled by a verdict in the presence of and by a covering over (as) with grass, where a covering over (as) with grass is possible there a verdict in the presence of is possible; where a verdict in the presence of is possible there a covering over (as) with grass is possible. Not possible there is a decision of the majority, not possible there is a verdict of innocence . . . not possible there is a decision for specific depravity.

Concluded is the Fifteenth Chapter: on Occasion [**16**]

"Legal question" or "deciding"—are these things associated or dissociated, and is it possible, having analysed these things again and again, to point to a difference between them [1]? "Legal question" or "deciding"—these things are dissociated, not associated, and it is possible to point to a difference between them—this should certainly not be said. "Legal question" or "deciding"—these things are associated, not dissociated, and it is not possible, having analysed these things again and again, to point to a difference between them. What is the reason for this? Was it not said by the Lord: "There are, monks, these four legal questions and seven decidings. Legal questions are settled by decidings; decidings are settled by legal questions. Thus these things are associated, not dissociated, and it is not possible . . . to point to a difference between them." [2]

Concluded is the Sixteenth Chapter: on Associated [**17**]

By how many decidings is a legal question concerning disputes stopped? By how many decidings is a legal question concerning censure . . . a legal question concerning offences . . . a legal question concerning obligations stopped?

A legal question concerning disputes is stopped by two decidings: by a verdict in the presence of and by a decision of

[1] Cf. *M.* i, 293, *Miln.* 63, *Asl.* 311, *Vism.* 438.

[2] Untraced in so many words, but the sentiment is precisely that of *CV.* IV, **14**. . . . Cf. also *Vin.* v, 93, *M.* ii, 247, and indeed the words "There are, monks, these four legal questions" occur there.

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the majority.[1] A legal question concerning censure is stopped by four decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity.[2] A legal question concerning offences is stopped by three decidings: by a verdict in the presence of and by a carrying out on his acknowledgment and by a covering over (as) with grass.[3] A legal question concerning obligations is stopped by one deciding: by a verdict in the presence of.[4]

By how many decidings are a legal question concerning disputes and a legal question concerning censure stopped? A legal question concerning disputes and a legal question concerning censure are stopped by five decidings: by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity.

[**108**] By how many decidings are a legal question concerning disputes and a legal question concerning offences stopped? ... by four decidings: by a verdict in the presence of and by a decision of the majority and by the carrying out on (his) acknowledgment and by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning obligations stopped? ... by two decidings: by a verdict in the presence of and by a decision of the majority.

By how many decidings are a legal question concerning censure and a legal question concerning offences stopped? ... by six decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass.

By how many decidings are a legal question concerning censure and a legal question concerning obligations stopped? ... by four decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity.

By how many decidings are a legal question concerning

[1] *Vin.* ii, 93. [2] *Vin.* ii, 99. [3] *Vin.* ii, 102. [4] *Vin.* ii, 104.

offences and a legal question concerning obligations stopped? . . . by three decidings: by a verdict in the presence of and by a carrying out on (his) acknowledgment and by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning censure and a legal question concerning offences stopped? . . . by seven decidings: by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning censure and a legal question concerning obligations stopped? . . . by five decidings: by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity.

By how many decidings are a legal question concerning censure and a legal question concerning offences and a legal question concerning obligations stopped? . . . by six decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning censure and a legal question concerning offences and a legal question concerning obligations stopped? . . . by seven decidings: by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass.

Concluded is the Seventeenth Chapter: on Is Stopped [18]

By how many decidings is a legal question concerning disputes . . . a legal question concerning censure . . . a legal question concerning offences . . . a legal question concerning obligations stopped, by how many decidings is it not stopped?

A legal question concerning disputes is stopped by two decidings: by a verdict in the presence of and by a decision of the majority; it is not stopped by five decidings: by a verdict of innocence nor by a verdict of past insanity nor by a carrying out on (his) acknowledgment nor by a decision for specific depravity nor by a covering over (as) with grass.

A legal question concerning censure is stopped by four decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity; it is not stopped by three decidings: by a decision of the majority nor by a carrying out on (his) acknowledgment nor by a covering over (as) with grass.

A legal question concerning offences is stopped by three decidings: by a verdict in the presence of and by a carrying out on (his) acknowledgment and by a covering over (as) with grass; it is not stopped by four decidings: by a decision of the majority nor by a verdict of innocence nor by a verdict of past insanity nor by a decision for specific depravity.

[**109**] A legal question concerning obligations is stopped by one deciding: by a verdict in the presence of; it is not stopped by six decidings: by a decision of the majority nor by a verdict of innocence nor by a verdict of past insanity nor by a carrying out on (his) acknowledgment nor by a decision for specific depravity nor by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning censure stopped, by how many decidings are they not stopped? A legal question concerning disputes and a legal question concerning censure are stopped by five decidings: by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity; they are not stopped by two decidings: by a carrying out on (his) acknowledgment nor by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning offences stopped? . . by four decidings: by a verdict in the presence of and by a decision of the majority and by a carrying out on (his) acknowledgment and by a covering over (as) with grass; they are not

stopped by three decidings: by a verdict of innocence nor by a verdict of past insanity nor by a decision for specific depravity.

By how many decidings are a legal question concerning disputes and a legal question concerning obligations stopped? ... by two decidings: by a verdict in the presence of and by a decision of the majority; they are not stopped by five decidings: by a verdict of innocence nor by a verdict of past insanity nor by a carrying out on (his) acknowledgment nor by a decision for specific depravity nor by a covering over (as) with grass.

By how many decidings are a legal question concerning censure and a legal question concerning offences stopped? ... by six decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass; they are not stopped by one deciding: by a decision of the majority.

By how many decidings are a legal question concerning censure and a legal question concerning obligations stopped? ... by four decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity; they are not stopped by three decidings: by a decision of the majority nor by a carrying out on (his) acknowledgment nor by a covering over (as) with grass.

By how many decidings are a legal question concerning offences and a legal question concerning obligations stopped? ... by three decidings: by a verdict in the presence of and by a carrying out on (his) acknowledgment and by a covering over (as) with grass; they are not stopped by four decidings: by a decision of the majority nor by a verdict of innocence nor by a verdict of past insanity nor by a decision for specific depravity.

By how many decidings are a legal question concerning disputes and a legal question concerning censure and a legal question concerning offences stopped? ... by seven decidings: by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a

decision for specific depravity and by a covering over (as) with grass.

By how many decidings are a legal question concerning disputes and a legal question concerning censure and a legal question concerning obligations stopped ? . . .by five decidings : by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity ; they are not stopped by two decidings : by a carrying out on (his) acknowledgment nor by a covering over (as) with grass.

By how many decidings are a legal question concerning censure and a legal question concerning offences and a legal question concerning obligations stopped ? . . . by six decidings : by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass ; they are not stopped by one deciding : a decision of the majority.

By how many decidings are a legal question concerning disputes and a legal question concerning censure and a legal question concerning offences and a legal question concerning obligations stopped ? . . . by seven decidings : by a verdict in the presence of and by a decision of the majority and by a verdict of innocence and by a verdict of past insanity and by a carrying out on (his) acknowledgment and by a decision for specific depravity and by a covering over (as) with grass.

Concluded is the Eighteenth Chapter : on Are Stopped and Are Not Stopped [**19**]

Decidings are stopped by decidings, decidings are stopped by legal questions, legal questions are stopped by decidings, legal questions are stopped by legal questions.

[**110**] It may be that decidings are stopped by decidings . . . not stopped by decidings ; it may be that decidings are stopped by legal questions . . . not stopped by legal questions ; it may be that legal questions are stopped by decidings . . . not stopped by decidings ; it may be that legal questions are stopped by legal questions . . . are not stopped by legal questions.

How may it be that decidings are stopped by decidings, how may it be that decidings are not stopped by decidings? A decision of the majority is stopped by a verdict in the presence of; it is not stopped by a verdict of innocence, it is not stopped by a verdict of past insanity . . . by a carrying out on (his) acknowledgment . . . by a decision for specific depravity . . . by a covering over (as) with grass. A verdict of innocence is stopped by a verdict in the presence of; it is not stopped by a verdict of past insanity . . . (cf. IV, **10**) . . . A covering over (as) with grass is stopped by a verdict in the presence of; it is not stopped by a decision of the majority, it is not stopped by a verdict of innocence . . . by a verdict of past insanity . . . by a carrying out on (his) acknowledgment . . . by a decision for specific depravity. Thus there may be decidings that are stopped by decidings, thus there may be decidings that are *not* stopped by decidings.

How may it be that decidings are stopped by legal questions, how may it be that decidings are not stopped by legal questions? A verdict in the presence of is stopped by a legal question concerning disputes; it is not stopped by a legal question concerning censure . . . offences, it is stopped by a legal question concerning obligations. A decision of the majority is stopped by a legal question concerning disputes; it is not stopped by a legal question concerning censure . . . offences . . . obligations. A verdict of innocence is not stopped by a legal question concerning disputes . . . censure . . . offences . . . obligations. A verdict of past insanity is not stopped by a legal question concerning disputes . . . censure . . . offences . . . obligations. A carrying out on (his) acknowledgment is not stopped by a legal question concerning disputes . . . censure, it is stopped by a legal question concerning offences, it is not stopped by a legal question concerning obligations. A decision for specific depravity . . . a covering over (as) with grass is *not* stopped by a legal question concerning disputes . . . censure . . . offences . . . obligations. Thus there may be decidings that are stopped by legal questions, thus there may be decidings that are not stopped by legal questions.

How may it be that legal questions are stopped by decidings, how may it be that legal questions are not stopped by decidings?

A legal question concerning disputes is stopped by a verdict in the presence of and by a decision of the majority; it is not stopped by a verdict of innocence nor by a verdict for past insanity nor by a carrying out on (his) acknowledgment nor by a decision for specific depravity nor by a covering over (as) with grass. A legal question concerning censure is stopped by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity; it is not stopped by a decision of the majority nor by a carrying out on (his) acknowledgment nor by a covering over (as) with grass. A legal question concerning offences is stopped by a verdict in the presence of and by a carrying out on (his) acknowledgment and by a covering over (as) with grass; it is not stopped by a decision of the majority nor by a verdict of innocence nor by a verdict of past insanity nor by a decision for specific depravity. A legal question concerning obligations is stopped by a verdict in the presence of; it is not stopped by a decision of the majority nor by a verdict of innocence nor by a verdict of past insanity nor by a carrying out on (his) acknowledgment [**111**] nor by a decision for specific depravity nor by a covering over (as) with grass. Thus there may be legal questions that are stopped by decidings, thus there may be legal questions that are not stopped by decidings.

How may it be that legal questions are stopped by legal questions, how may it be that legal questions are not stopped by legal questions? A legal question concerning disputes is not stopped by a legal question concerning censure, it is not stopped by a legal question concerning offences; it is stopped by a legal question concerning obligations. A legal question concerning censure . . . a legal question concerning offences . . . a legal question concerning obligations is not stopped by a legal question concerning disputes, it is not stopped by a legal question concerning censure, it is not stopped by a legal question concerning offences; it is stopped by a legal question concerning obligations. Thus there may be legal questions that are stopped by legal questions, thus there may be legal questions that are not stopped by legal questions.

Six decidings as well as the four legal questions are stopped

by a verdict in the presence of; a verdict in the presence of is stopped by some.

Concluded is the Nineteenth Chapter: on Decidings and Legal Questions [**20**]

Of the four legal questions which legal question originates a legal question concerning disputes? Of the four legal questions it is not which legal question originates a legal question concerning disputes yet because of a legal question concerning disputes the four legal questions arise. How is it like that? As to this monks are disputing, saying, "It is Dhamma" or "It is not Dhamma" or "It is Discipline" or "It is not Discipline" or . . . (*see CV.* IV, **14**.2) . . . this is called a legal question concerning disputes. If the Order disputes about a legal question concerning disputes, there is a legal question concerning disputes. If one censures when he is disputing, there is a legal question concerning censure. If one falls into an offence when he is censuring, there is a legal question concerning offences. If the Order carries out a (formal) act for these offences, there is a legal question concerning obligations. Thus it is that because of a legal question concerning disputes the four legal questions arise.

Of the four legal questions . . . (*as before*) . . . legal question concerning censure? . . . yet because of a legal question concerning censure the four legal questions arise. How is it like that? As to this monks are censuring a monk . . . (*see CV.* IV, **14**.2) . . . this is called a legal question concerning censure. If the Order disputes about a legal question concerning censure, there is a legal question concerning disputes. If one censures as he is disputing . . . (*as before*) . . . Thus it is that because of a legal question concerning censure the four legal questions arise.

Of the four legal questions . . . a legal question concerning offences? . . . yet because of a legal question concerning offences the four legal questions arise. How is it like that? Both the five classes of offence . . . (*see CV.* IV, **14**.2) . . . this is called a legal question concerning offences. If the Order disputes about a legal question concerning offences, there is a legal question concerning disputes. [**112**] If one censures . . . Thus it is that because of a legal question concerning offences the four legal questions arise.

Of the four legal questions ... legal question concerning obligations? ... yet because of a legal question concerning obligations the four legal questions arise. How is it like that? Whatever is an Order's business ... (*see CV.* IV, **14**.2) ... This is called a legal question concerning obligations. If the Order disputes about a legal question concerning obligations, there is a legal question concerning disputes. If one censures as he is disputing ... Thus it is that because of a legal question concerning obligations the four legal questions arise.

Concluded is the Twentieth Chapter: on Originating [**21**]

Of the four legal questions to which legal question does the legal question concerning disputes appertain, which legal question is it dependent on, which legal question is it included in, in which legal question is it comprised? Of the four legal questions to which legal question does the legal question concerning censure ... concerning offences ... concerning obligations appertain ... in which legal question is it comprised?

Of the four legal questions the legal question concerning disputes appertains to a legal question concerning disputes, it is dependent on a legal question concerning disputes, it is included in a legal question concerning disputes, it is comprised in a legal question concerning disputes. Of the four legal questions the legal question concerning censure appertains to a legal question concerning censure ... the legal question concerning offences ... the legal question concerning obligations ... is comprised in a legal question concerning obligations.

Of the seven decidings to how many decidings does a legal question concerning disputes appertain, how many decidings is it dependent on, how many decidings is it included in, in how many decidings is it comprised, by how many decidings is it stopped? Of the seven decidings to how many decidings does a legal question concerning censure ... concerning offences ... concerning obligations appertain ... by how many decidings is it stopped?

Of the seven decidings a legal question concerning disputes appertains to two decidings, is dependent on two decidings, is included in two decidings, is comprised in two decidings, is stopped by two decidings: a verdict in the presence of and a

decision of the majority. Of the seven decidings a legal question concerning censure appertains to four decidings . . . is stopped by four decidings: by a verdict in the presence of and by a verdict of innocence and by a verdict of past insanity and by a decision for specific depravity. Of the four decidings a legal question concerning offences appertains to three decidings . . . is stopped by three decidings: by a verdict in the presence of and by a carrying out on (his) acknowledgment [**113**] and by a covering over (as) with grass. Of the seven decidings a legal question concerning obligations appertains to one deciding . . . is stopped by one deciding: by a verdict in the presence of. [**22**]

Concluded is the Synopsis of Decidings.[1]

Its summary:

Legal question come to presentation,[2] and those that are in common, those that belong,
Decidings of a deciding in common, that belong to that, /
Also decidings in the presence of, about verdict, and about skilled,
Where, occasion, associated, they stop, and they do not stop,
Also decidings and legal-questions, originating, and they appertain. /

[1] *CV.* IV, to which this Section pertains, is called Samathakkhandhaka.

[2] *pariyāpanna.* This is not the same as *pariyāpanna* ("included") in [22] just above. It must be taken as *pariyā* (+ *ya*, omitted metri causa) + *āpanna* since *pariyāya-vāra* is the name given to the first chapter in this Samathabheda Section, i.e. IV, 7.

V. QUESTIONS ON THE KHANDHAKAS

(Khandhakapucchā)

[**114**] I asked [1] about ordination with its provenance, with its demonstration: how many are the offences according to the eminent sentences? [2] I was answered about ordination with its provenance, with its demonstration: according to the eminent sentences there are two offences.[3] [1]

I asked about the Observance with its provenance . . . three offences.[4] [2]

I asked about the beginning of the rains . . . one offence.[5] [3]

I asked about the "Invitation" . . . three offences.[6] [4]

I asked about what is connected with hides . . . three offences.[7] [5]

[1] *pucchissaṁ*, an unusual form of the aorist.

[2] *samukkaṭṭhapada*. At *VA*. 1318 it is said, "There these sentences (*pada*, words) are called eminent (*samukkaṭṭha*), highest (*uttama*). In brief (*saṅkhepato*), how many offences are there according to these eminent sentences, highest sentences?" This is interesting since *ukkaṭṭha* means both eminent and condensed. See too *AA*. iv, 140 where *samukkaṭṭha* is explained by *uttama*.

[3] The first 10 questions here refer to the 10 Khandhakas in the *MV*., and the remaining 12 to the 12 Khandhakas in the *CV*. Ordination belongs to *MV*. I. But as it is overshadowed there by the account of the Awakening and the subsequent events and as ordination there gives no occasions producing offences, these are perhaps reasons why recourse is had to *Exp*. 65: there is an offence of expiation for ordaining a man under twenty years of age; and, as *VA*. 1318 says, "according to all the remaining sentences there is an offence of wrong-doing." For these sentences see *Vin*. iv, 130. This is the only time there is flight from the Khandhakas to the Suttavibhaṅga in this Section.

[4] See *MV*. II, the Uposathakkhandhaka. *VA*. 1318 says that if incoming monks, being doubtful, say to the resident monks, "You are perishing, you are being destroyed," and carry out the Observance aiming at a schism, there is a grave offence—referring to *Vin*. i, 133; if the Observance is carried out with one who is suspended there is an offence of Exp. (possibly referring to *MV*. II, **36**.2 which in its turn possibly refers to *Exp*. 69); for the rest there is an offence of wrong-doing.

[5] *VA*. 1318 says "there is just the one offence, of wrong-doing, in the Vassūpanāyikakkhandhaka" (*MV*. III). Here a certain amount of offences of wrong-doing are laid down but no other type of offence is mentioned.

[6] Pavāraṇakkhandhaka, *MV*. IV. If monks "invite", aiming at a schism, there is a grave offence, *Vin*. i, 167; there is an offence of Exp. for inviting with one who has been suspended (perhaps referring to *MV*. IV, **14**.2, 3, at *Vin*. i, 168); in the other sentences there is an offence of wrong-doing.

[7] Cammakkhandhaka, *MV*. V. *VA*. 1318, following *Vin*. i, 191, says the offences are 1. of Exp. (No. 61) for killing a calf; 2. a grave one for, with a lustful mind, touching a calf's private parts; 3. for the rest, there is an offence of wrong-doing (probably for mounting on a calf, as also at *Vin*. i, 191).

I asked about medicines . . . three offences.[1] [6]
I asked about kaṭhina . . . no offences.[2] [7]
I asked about what is connected with robe-material . . . three offences.[3] [8]
I asked about the monks at Campā . . . one offence.[4] [9]
I asked about the monks of Kosambī . . . one offence.[5] [10]
I asked about the Khandhaka for (formal) acts . . . one offence.[6] [11]
I asked about probation . . . one offence.[7] [12]
I asked about accumulation . . . one offence.[8] [13]
I asked about decidings . . . two offences.[9] [14]
I asked about minor matters . . . three offences.[10] [15]
I asked about lodgings . . . three offences.[11] [16]

[1] Bhesajjakkhandhaka, *MV.* VI. The offences are 1. a grave one for "a distance of two finger-breadths", *Vin.* i, 216; 2. one of Exp. for eating someone else's eating-conjey, *Vin.* i, 224 where *yathādhammo* refers to *Exp.* 33; 3. for the rest there is an offence of wrong-doing.

[2] Kaṭhinakkhandhaka, *MV.* VII. This is simply a laying down, *paññatti*, of regulations. See too Kaṭhinavagga, *Vin.* iii, 195–202, covering the first 10 Nissaggiya rules and giving the type of offence incurred for breaking them.

[3] Cīvarakkhandhaka, *MV.* VIII. There is 1. a grave offence for wearing a garment made of *kusa*-grass, bark and so on (*Vin.* i, 306); 2. one should be dealt with according to the rule, *yathādhammo* (given at *Vin.* iii, 195 in *Forf.* 1) for wearing an extra robe (*Vin.* i, 289); 3. the rest are offences of wrong-doing.

[4] Campeyyakkhandhaka, *MV.* IX. The one offence is one of wrong-doing, *Vin.* i, 315.

[5] Kosambakakkhandhaka, *MV.* X. The offence is one of wrong-doing, *MV.* X, 5.10.

[6] Kammakkhandhaka, *CV.* I. *VA.* 1318 says the one offence is one of wrong-doing. It appears to be referred to at *CV.* I. 20.1 under the term *yathādhammo.*

[7] Pārivāsikakkhandhaka, *CV.* II. At *Vin.* ii, 31 there is an offence of wrong-doing.

[8] Samuccayakkhandhaka, *CV.* III. At *Vin.* ii, 67 f. a monk should be made to confess an offence of wrong-doing, *so dukkaṭaṁ desāpetabbo,* for concealing various kinds of offences there enumerated.

[9] Samathakkhandhaka, *CV.* IV. An offence of Exp. which is mentioned in this Khandhaka at *Vin.* ii, 94 is taken by *VA.* 1318 to refer to *Exp.* 79. Another offence of Exp. is mentioned at *Vin.* ii, 94 but is ignored at *VA.* 1318. It is difficult to say why one should be chosen in preference to the other. This Khandhaka also gives two offences of wrong-doing at *Vin.* ii, 73, 83.

[10] Khuddakavatthukkhandhaka, *CV.* V. *VA.* 1318 says that if one cuts off his own male organ there is a grave offence (*Vin.* ii, 110); in ruminating there is an offence of Exp. That is to say at *Vin.* ii, 132, "whoever should so eat should be dealt with according to the rule," i.e. presumably according to *Exp.* 37 or 38. In the remaining (sentences) there is an offence of wrong-doing.

[11] Senāsanakkhandhaka, *CV.* VI. There is 1. a grave offence for disposing of important belongings, *Vin.* ii, 170. (There is another grave offence in *CV.* VI, *Vin.* ii, 172: again, why does *VA.* choose the one rather than the other?); 2. in throwing out from a vihāra belonging to an Order one should be dealt with according to the rule—this is at *Vin.* ii, 166, referring to *Exp.* 17; 3. in the remaining sentences there is an offence of wrong-doing.

I asked about schism in an Order . . . two offences.[1] [17]
I asked about conduct [2] . . . one offence.[3] [18]
I asked about suspension (of the Pātimokkha) . . . one offence.[4] [19]
I asked about the Nuns' Khandhaka . . . two offences.[5] [20]
I asked about the Five Hundred . . . no offence.[6] [21]
I asked about the Seven Hundred . . . no offence.[7] [22]

Concluded is the First [8] Chapter: on Questions on the Khandhakas

Its summary:

Ordination, Observance, the beginning of the rains, Invitation,
Hides, medicines, kaṭhina, robe-material, and about (the monks) of Campā, /
The Kosambi-kkhandhaka, a (formal) act, probation, accumulation,
Decidings, minor matters, lodgings,[9] schism in the Order, conduct,
Suspension, and of the nuns, and about the Five-, the Seven-Hundred. /

[1] Saṁghabhedakkhandhaka, *CV*. VII. 1. monks who are partisans (or imitators) of schismatics are to be made to confess a grave offence (*Vin*. ii, 20); 2. in a group-meal there is an offence of Exp. (No. 32). I can only think that this is included under schism by the Comy. because the narrative introducing the formulation of *Exp*. 32 is concerned with Devadatta, the schismatic, though schism is not mentioned there in so many words.

[2] *samācāra*. *VA*. 1318 takes this name to refer to Vattakkhandhaka, *CV*. VIII.

[3] At *Vin*. ii, 220 there is an offence of wrong-doing that *VA*. 1318 distinguishes from another which is at *Vin*. ii, 221 by the use of the word *anādariya* which is in the narrative portion at *Vin*. ii, 220.

[4] An offence of wrong-doing for the suspension, *ṭhapana*, of the Pātimokkha for monks who are without offences, *Vin*. ii, 241 in the Pātimokkhaṭhapanakkhandhaka, *CV*. IX.

[5] Bhikkhunīkkhandhaka, *CV*. X. Following *VA*. 1319 the offences may be identified with, first, *Vin*. ii, 275 where, if nuns do not "invite", they should be dealt with according to the rule, i.e. Nuns' *Exp*. 57; and, secondly, the rest are offences of wrong-doing. Another offence of Exp. (Nuns' No. 85) is referred to in this Khandhaka, *Vin*. ii, 276, by the term *yathādhammo*. Again, therefore, there is the puzzle of why the *Comy*. chooses one offence rather than the other.

[6] Pañcasatikakkhandhaka, *CV*. XI. This and *CV*. XII are merely compendiums of Dhamma, i.e. accounts of the First and Second Councils, and contain no offences.

[7] Sattasatikakkhandhaka, *CV*. XII.

[8] There seems no reason to call this Chapter "the First". The *Comy*. also ends here, so it is futile to think that some material is now lost.

[9] *senā*, abbreviated from *senāsana*.

VI. AS TO GRADATION[1]

(Ekuttaraka)

1. *Units*

[115] Things making for offences should be known[2]; things not making for offences should be known[3]; an offence should be known[4]; what is not an offence should be known[5]; a slight offence should be known[6]; a serious offence should be known[7]; an offence that can be done away with should be known[8]; an offence that cannot be done away with should

[1] *ekuttaraka*, gradation, succession, progression of topics arranged in categories of things that are one to things that partake of eleven. Called at *Utt-vin.* p. 266, Ekuttaranaya, and arranged on the same plan, but in less detail than in Parivāra, and sometimes differing. The whole of the Anguttara-nikāya, sometimes called the Ekuttarika-nikāya, is arranged on this same plan also. Though the items in this First Chapter can each be regarded as " one ", several are in fact arranged by dyads.

[2] The six originations of offences, by means of which an individual falls into an offence, *VA*. 1319.

[3] The seven decidings, *VA*. 1319.

[4] The *sikkhāpada* and the Analysis (Monks' or Nuns') where an offence is to be found should be known.

[5] *VA*. 1319 is apparently referring to *Vin*. iii, 33, 35 when it cites " There is no offence, monks, for one who is not willing " (or, " does not agree ") as the way to begin the method of dealing with this clause; cf. *Vin*. iii, 29 f.

[6] The fivefold offence from which one is purified by a light or slight, *lahuka*, formal act (or, disciplinary action). See *Vin*. i, 49 where the " light (formal) act " is " light " compared with the five formal acts of censure, guidance, banishment, reconciliation and suspension. Its nature is not specified, but see *VA*. 1195. In general, it would seem that, taking the seven classes of offence (see text p. 91) into account, the first, the Pārājika group, may be ignored because no disciplinary proceedings exist for a monk or nun once there has been for him or her expulsion from the Order for good; the second type of offence, Saṁghādisesa, is a serious one, *garukāpatti*; the five remaining types (thullaccaya, pācittiya, pāṭidesaniya, dukkaṭa and dubbhāsita) are therefore slight offences, *lahukā āpattiyo*.

[7] An offence entailing a *F.M.* of the Order from which one is purified by a serious or weighty, *garuka*, disciplinary action. But at *Vin*. ii, 101 a *garukā āpatti* is taken as a Pārājika offence or one bordering on it. *VA*. 1195 names six serious formal acts: *cha kammāni garukāni*: agreement on a boundary, abolition of a boundary, giving of kaṭhina (privileges), suspension of kaṭhina (privileges), marking out the site for a hut, marking out the site for a vihāra. This and the next three items are found at *Vin*. i, 65; ignorance of them provides four of the reasons why a monk may not ordain and so on; and with the next seven items they occur at *Vin*. i, 354, ii, 88, 204.

[8] *sāvasesā*, what has a remainder. This means all offençes except Pārājikas; these have no " remainder " for there is nothing to be done by the Order for an expelled monk or nun.

be known[1]; a very bad offence should be known[2]; an offence that is not very bad should be known[3]; an offence for which amends are made should be known[4]; an offence for which amends are not made should be known[5]; an offence leading on to confession should be known[6]; an offence not leading on to confession should be known[7]; an offence that is a stumbling-block should be known[8]; an offence the description (of which) is "blamable" should be known[9]; an offence the description (of which) is "non-blamable"[9] should be known; an offence originated by action should be known[10]; an offence originated by non-action should be known[11]; an offence originated by action-and-non-action should be known[12]; the original offence should be known[13]; the subsequent offence should be known[14]; the secondary offences[15] of original

[1] This is a Pārājika offence.

[2] According to *Vin.* iv, 31 this belongs to two offence-categories: Defeat and *F.M.*

[3] All the remaining kinds of offences, having excluded the two mentioned in the last note.

[4] Cf. *Vin.* i, 97, ii, 25.

[5] *VA.* 1319 says this dyad is like the *sāvasesā* dyad.

[6] See *Vin.* ii, 3.

[7] *VA.* 1319 says this dyad is comprised in the "slight" dyad (i.e. the third in this Chapter). The penalties of the second part of the dyad do not include censure or confession, and so refer to a Defeat or a *F.M.* offence, see *VA.* 1155 on *CV.* I.

[8] *antarāyikā* and *anantarāyikā āpatti.* *VA.* 1319 says stumbling-blocks mean that if the seven classes of offence are transgressed intentionally they make a stumbling-block to heaven and a stumbling-block to deliverance. But for one transgressing them unknowingly, though it is a blamable offence for him, it is a stumbling-block neither to heaven nor to deliverance. For further references see *BD.* iii, 21, n. 5.

[9] *sāvajjapaññatti āpatti*, blamable in or by the world, *lokavajjā*; *anavajja-paññatti āpatti*, not blamable in or by the (*Vinaya*) laying-down, *paṇṇattivajjā*, *VA.* 1319. These words appear to have been taken up at *Miln.* 266 where several examples of behaviour not blamable in the world, but blamable in the Teaching are given.

[10] *kiriyato*—by action; for example, doing something, one falls into an offence involving Defeat, *VA.* 1319.

[11] *akiriyato*—for example, not doing something, one falls into an offence for not determining the robe-material.

[12] For example, doing and not doing something, one falls into an offence such as building a hut.

[13] *pubbāpatti*, the offence first fallen into, *VA.* 1319.

[14] The offence fallen into subsequently by those under probation (i.e. in offences entailing a *F.M.* of the Order).

[15] *antarāpatti.* I follow *ID.* § 32 and its notes, q.v., for this translation in preference to that given in *CPD.* which says *antarāpatti* "prob. = antarāyikā āpatti". But Pali seldom uses two technical terms to describe the same thing.

offences should be known; the secondary offences of subsequent offences should be known [1]; an offence confessed that comes to a reckoning should be known [2]; an offence confessed that does not come to a reckoning should be known [3]; a laying down should be known [4]; a supplementary laying down should be known [4]; a laying down that has not yet occurred should be known [4]; a laying down (that holds good) everywhere should be known [4]; a laying down (that holds good only) for certain districts should be known [4]; a laying down that is shared should be known [4]; a laying down that is not shared should be known [4]; a laying down for one (Order only) should be known [4]; a laying down for both (Orders) should be known [4]; an offence that is a grave fault should be known [5]; an offence that is not a grave fault should be known [6]; an offence connected with the laity should be known [7]; an offence not connected with the laity should be known; an offence that is fixed (as to results) should be

CPD. may have been misled by the two occurrences of *antarā* in the *uddāna* or tabulation at the end of this Ch. The first is, however, an abbreviation of *antarāyikā*, as at text p. 114 *senā* is an abbreviation of *senāsana*. At *Vin.* ii, 43, to which *CPD.* refers, *antarā* is conceptually unconnected with *āpattiṁ* (*antarā ekaṁ āpattiṁ āpajji*) and simply means "meanwhile, during that time". *VA.* 1319 f. says this secondary offence is when one is purifying oneself from the root one. The second clause seems to refer to *CV.* III, 20.1 where the duration of concurrent probation for a number of offences is said to be *agghena*, depending on. *VA.* 1320 says, "But the Kurundiya says the original offence is the one first fallen into; the subsequent offence is one fallen into at the time of deserving *mānatta*; an offence secondary to the original one is one fallen into during probation; an offence secondary to subsequent offences means those fallen into while the monk was carrying out *mānatta*. This is construable by the one method." See *CV.* III.

[1] See n. 15, p. 172.

[2] *desitā gaṇanūpagā āpatti*. *VA.* 1320 explains that what is confessed is that, having thrown off the responsibility (for his offence) he says, I will not fall again.

[3] Here, the offence confessed is, not having thrown off responsibility, with an impure activity of mind. For nuns it is a Defeat in the eight things—Nuns' *Def.* 4.

[4] As at text p. 1.

[5] *thullavajjā āpatti*, heavily blamable offence. Cf. *Vin.* ii, 87; explained at *VA.* 1194 as offences of *Def.* and *F.M.* of the Order, and by *VA.* 1320 as *garukāpatti*, for which see above, p. 171, nn. 6, 7.

[6] *VA.* 1320 *lahukāpatti*, also see above.

[7] See *BD.* v, 115 and n. 3 there. *VA.* 1320 says this is the Elder Sudhamma's offence (for insulting speech, for which see *Vin.* ii, 15 ff.), and it adds that the remaining offences are not connected with the laity.

known [1]; an offence that is not (so) fixed should be known [2]; the individual who was the first-doer (of an offence) should be known [3]; the individual who was not the first-doer should be known [4]; the individual who is an occasional offender should be known [5]; the individual who is a constant offender should be known [6]; the individual (at all these places) who reproves (for an offence) should be known [7]; the individual who is reproved should be known [8]; the individual who reproves according to what is not the rule should be known [9]; the individual who is reproved according to what is not the rule should be known [9]; the individual who reproves according to the rule should be known [9]; the individual who is reproved according to the rule should be known [9]; the individual who is certain should be known [10]; the individual who is not certain should be known; the individual incapable of offending should be known [11]; the individual capable of offending should be known [12]; the individual who has been suspended [13] should be known; the individual who has not been suspended should be known [14]; the individual who has been expelled should be

[1] *niyata*, explained at *VA*. 1320 as *pañcānantariyakammāpatti*, the five kinds of offences that are actions the fruition of which comes with no delay. See e.g. *Miln*. 25, *Vbh*. 378, *Vism*. 177, *MQ*. i, 35, n. 2. A first deed of this type was done by Devadatta, *CV*. VII, 3.9. See too *Utt-vin*. 432, *Bud. Psych. Ethics*, p. 267, *Asl*. 358, *VbhA*. 426 f.

[2] This means all the remaining offences; they are not *niyata*. But see *Utt-vin*. 740 ff.

[3] Sudinna, the originator of the First Defeat.

[4] The maker of the supplementary laying-down: the first recluse and the female monkey, *Vin*. iii, 23.

[5] *adhiccāpattika*, as at *M*. i, 443 f.

[6] *abhiṇhāpattika*, as at *M*. i, 442 f.

[7] *codaka*; see *Vin*. i, 113, 323, ii, 248 f.

[8] *cudita*.

[9] See *Vin*. ii, 250.

[10] *niyata*, certain or fixed. See above, n. 1—used in relation to offences. *VA*. 1334 names these five offences, in explaining *pañca puggalā niyatā*, as those of cutting down if the proper measure has been exceeded: *Exp*. 87, 89, 90, 91, 92. *VA*. 1320 says "possessed of mental states (*dhammā*) that are fixed by wrongnesses or fixed by rightnesses", for which, with *aniyata*, cf. *Tikap*. 335. See also *Dhs*. 1028, 1029, and *Bud. Psych. Ethics*, p. 267; also *Pug*. 13: *katamo ca puggalo niyato?* Apart from the 13 types of men the rest are said to be *aniyata*.

[11] *abhabbāpattika*: Buddhas and Hermit Buddhas according to *VA*. 1320; also *Utt-vin*. 434.

[12] Disciples, i.e. monks and nuns, *Utt-vin*. 434. I know of no canonical reference to this or the preceding clause.

[13] *ukkhitta*, by a (formal) act of suspension, see e.g. *Vin*. i, 49, ii, 21.

[14] *VA*. 1320: "He is not suspended by any of the four remaining (formal) acts, beginning with that of censure"—see *Vin*. i, 49 for these.

known[1]; the individual who has not been expelled should be known; an individual belonging to the same communion should be known[2]; an individual not belonging to the same communion should be known; suspension (of the Pātimokkha) should be known.[3]

Concluded are the Units

Its summary:

Things making for, offence, slight, that can be done away with, very bad,
For which amends are made, and confession, stumbling-block,[4] blamable, originating by action, /
By action-and-non-action, original, secondary,[5] coming to a reckoning,
Laying down, not yet occurred, everywhere, and shared, for one, /
[**116**] Grave fault, laity, and fixed, first, occasional, reprover,
Not the rule, the rule, fixed, incapable, suspended, expelled,
The same, and suspension too: this is the summary[6] for the Units. / [**1**]

2. *Dyads*[7]

There is the offence in which (contemporary) awareness counts (as a factor) for acquittal; there is the offence in which (contemporary) awareness does not count (as a factor) for acquittal.[8] There is an offence for the attainer of the acquired; there is the offence for the attainer of what is not acquired.[9]

[1] Thus: "Expel the nun Mettiyā" (*Vin.* iii, 162); "a seducer (of nuns) is to be expelled" (*Vin.* i, 85); "the novice Kaṇḍaka is to be expelled" (*Vin.* i, 85; called Kaṇṭaka at *VA.* 1320). Cf. below Section XVII, 21.

[2] *samānasaṁvāsaka*; as at *Vin.* iv, 154; cf. *Vin.* iii, 28, 47, etc.

[3] *VA.* 1321 says "Beginning with the phrase 'Monks, one suspension of the Pātimokkha is not legally valid' (*Vin.* ii, 241), the suspension of the Pātimokkha (*pātimokkhaṭṭhapana*) should be known."

[4] Abbreviated here from *antarāyikā* to *antarā*; see above, p. 172, n. 8.

[5] Again *antarā*, but here it is not an abbreviation.

[6] *udāna* should read *uddāna*; cf. the end of the Triads at text p. 124.

[7] Again, cf. *Utt-vin.*, p. 267 ff.

[8] See remarks on *āpatti (no) saññāvimokkhā* at *MQ.* i, Intr. p. xlviii.

[9] This seems to be an offence of speaking about what is and about what is not a fact, *laddhasamāpattikassa āpatti*. On *samāpatti* see *BD.* ii, 177, n. 5, and *Bud. Psych. Ethics*, p. 321. See too *Vin.* iv, 25, where there is an offence of *Exp.* for speaking of a condition of further men—if it is a fact—to one who is not ordained; but if he speaks about what is not a fact, *abhūtārocana*, there is Defeat (No. 4). See too *Vin.* iv, 7.

There is the offence that is connected with true Dhamma[1]; there is the offence that is not connected with true Dhamma.[2] There is an offence connected with one's own requisites[3]; . . . with another's requisites.[4] There is an offence connected with one's own individual[5]; . . . with another's individual.[6] There is (the occasion when one) falls into a serious offence when speaking the truth,[7] a slight one when speaking a lie[8]; there is (the occasion when one) falls into a serious offence when speaking a lie,[9] a slight one when speaking the truth.[10] There is the offence one who is on the ground falls into,[11] not one who is in the air[12]; there is the offence one who is in the air falls into,[12] not one who is on the ground.[12] One falls into an offence while one is setting out, not while entering[13]; one falls into an offence while one is entering, not while setting out.[14] There is the offence one falls into while taking[15]; . . . while not taking.[16] There is the offence

[1] *VA*. 1321: beginning with Dhamma line by line (*Vin*. iv, 14, *Exp*. 4).

[2] *VA*. 1321: an offence of speech that is very bad.

[3] *VA*. instances three such offences, all of Forfeiture: in enjoying, not having given up (*Forf*. 5); in hoarding bowls and robes (*Forf*. 1, 21, Nuns' *Forf*. 1); in not washing soiled robes (*Forf*. 4).

[4] *VA*. 1321 refers this to a clause found in the *sikkhāpada* of *Exp*. 14.

[5] *VA*. describes this offence in accordance with an offence involving Def. (*Def*. 1) laid down at *Vin*. iii, 35.

[6] Going by *VA*. this refers to *F.M*. 2.

[7] In *F.M*. 3 at *Vin*. iii, 129 for saying to a woman *sikharaṇī 'si*. See *Utt-vin*. 443.

[8] *Exp*. 1, for telling a conscious lie. See too *Vin*. iii, 59, 66 in *Def*. 2.

[9] Proclaiming what is not a fact, e.g. at *Vin*. iii, 93 ff. (in *Def*. 4).

[10] Proclaiming what is a fact.

[11] *VA*. 1321 says, "if he is sitting down to one side within a boundary and says, 'I will carry out a (formal) act of the Order with an incomplete (Order),' he falls, being one who is on the ground. Therefore he is called one who is not in the air" (*vehāsagata*). Does this refer to *Vin*. ii, 128 ff.? If so it is an offence of wrong-doing.

[12] Apparently referring to *Exp*. 18, for *VA*. 1321 takes the words of the Old Comy. on its *sikkhāpada*: (a monk), sitting down in a lofty cell (*vehāsakuṭi*) on a couch or chair with removable feet, falls, being one who is in the air. But if he, having put them out on the ground, should not lie down, he would not fall (into an offence). Because of this he is called one who is not on the ground. See too *Utt-vin*. 448.

[13] Probably referring to *Vin*. ii, 211 (*CV*. VIII, **3**) which gives the *gamikānaṁ bhikkhūnaṁ vattaṁ* described by *VA*. 1321 as *gamiyo gamiyavattaṁ apūretvā*; and at *Utt-vin*. 451 as *gamiko gamikavattāni apūretvāna*.

[14] This seems to refer to *Vin*. ii, 207 (*CV*. VIII, **1**): entering a monastery with one's sandals on and one's sunshade up. See too *Utt-vin*. 450. Cf. also *Vin*. i, 194 (*MV*. V, **12**); and *Vin*. ii, 130 f. (*CV*. V, **23**, 2, 3) where there is an offence of wrong-doing.

[15] I.e. an ablution with water, Nuns' *Exp*. 5.

[16] I.e. not taking one of the three ways for disfiguring a new robe, *Exp*. 58.

one falls into while undertaking[1]; . . . while not undertaking.[2] There is the offence one falls into when one is doing[3]; . . . is not doing.[4] There is the offence one falls into while giving[5]; . . . while not giving.[6] There is the offence one falls into while accepting[7]; . . . while not accepting.[8] There is the offence one falls into through using[9]; . . . through not using.[10] There is the offence one falls into during the night, not by day[11]; . . . by day, not during the night.[12] There is the offence one falls into at sunrise[13]; . . . not at sunrise.[14] There is the offence one falls into while cutting off[15]; . . . while not cutting off.[16] There is the offence one falls into by concealing[17]; while not concealing.[18] There is the offence one falls into by wearing (using)[19]; . . . not using (wearing).[20] There are two Observances:

1 *VA*. 1322 by using the words *mugabbata* and *titthiyavata* appears to be referring to *Vin*. i, 90 f. (*MV*. I, **70**, **71**)—the offence incurred being one of wrong-doing.

2 The 94 *vatta*, customs, duties, for a monk under probation to whom *VA*. 1322 refers are given at *Vin*. ii, 31 f. But the *Comy*. also refers to a monk against whom a disciplinary act of censure has been carried out.

3 Sewing a robe, *Exp*. 26. *Utt-vin*. 459 more full.

4 Not doing the duties of a preceptor. These are stated at e.g. *Vin*. i, 50 ff.

5 Giving a robe to a nun who is not a relation, *Exp*. 25.

6 Not giving robe-material and so on to those who share one's cell and to pupils. See *Exp*. 59.

7 Accepting robe-material from a nun who is not a relation, *Forf*. 5 (*Vin*. iii, 209).

8 This seems to refer to *CV*. X, **9**.5 (*Vin*. ii, 264) since *VA*. 1322 uses a phrase found there: *na bhikkhave ovādo na gahetabbo*. *CV*. uses forms of the verb *gaṇhāti*; above passage has *paṭigaṇhanto*. The offence is one of wrong-doing.

9 *paribhoga*. This offence consists in using and not giving up something that should be given up, as at e.g. *Vin*. iii, 202 (in *Forf*. 2) where, because of not forfeiting a robe to be forfeited, but using it, there is an offence of wrong-doing.

10 Nuns' *Exp*. 24.

11 *Exp*. 5.

12 This is an offence for not shutting the door while one is meditating in solitude; cf. *Asl*. 95.

13 A number of offences: after one night, *Forf*. 2; after six nights *CV*. III (?); after 7 days, *Forf*. 23; after ten days, *Forf*. 1, 21; after a month, *Forf*. 3.

14 Eating after one has been invited.

15 Cutting down vegetable growth, *bhūtagāma*, is *Exp*. 11; and cutting off *angajāta* is in *Def*. 1.

16 Not cutting one's hair or nails: for the former there is an "allowance" and for the latter an offence of wrong-doing at *CV*. V, **27**.1 ff. (*Vin*. ii, 133).

17 *chādeti*; presumably as e.g. in *Exp*. 1 and Nuns' *F.M*. 9 in both of which the word is *paṭicchādeti*.

18 A monk coming naked to a monastery falls into an offence of wrong-doing, *Vin*. iii, 212 (in *Forf*. 6).

19 I.e. garments made of bark, grass—a grave offence, *Vin*. i, 305 f.

20 I.e. not using "this bowl till it breaks"—*Forf*. 22.

that on the fourteenth day and that on the fifteenth.[1] Two Invitations: that on the fourteenth day and that on the fifteenth.[2] Two (formal) acts: the (formal) act for which leave should be asked, and the (formal) act at which a motion is put.[3] And there are two further (formal) acts: the (formal) act at which a motion is put and is followed by one resolution, and the (formal) act at which a motion is put and is followed by a resolution made three times.[3] Two matters for a (formal) act[4]: the matter of a (formal) act for which leave should be asked, and the matter of a (formal) act at which a motion is put. And two further matters for a (formal) act: the matter for a (formal) act at which a motion is put and is followed by one resolution, and the matter for a (formal) act at which a motion is put and is followed by a resolution made three times. Two defects[5] in a (formal) act: the defect in a (formal) act for which leave should be asked, the defect in the motion for a (formal) act. And two further defects in a (formal) act: the defect in a (formal) act where a motion is put and is followed by one resolution, and the defect in a (formal) act where a motion is put and is followed by a resolution made three times. Two excellences[6] in a (formal) act: the excellence of a (formal) act for which leave should be asked, and the excellence of a (formal) act where there is a motion. And two further excellences in a (formal) act: the excellence of a (formal) act at which a motion is put and is followed by one resolution, and the excellence of a (formal) act at which a motion is put and is followed by a resolution made three times. Two grounds for belonging to a different communion: either of oneself one makes oneself belong to a different communion,[7] or a complete Order suspends one for not seeing or not making amends for (an offence) or for not giving up (a wrong view).[8] Two grounds

[1] *Vin.* i, 104 and cf. the triad at text p. 123.
[2] *Vin.* i, 160, and again see text p. 123.
[3] See e.g. *Vin.* ii, 89, iv, 152; and another class of six formal acts at *Vin.* i, 317. These two dyads from a tetrad at text p. 126.
[4] *kammavatthu* not given elsewhere in *Vin.* See preceding note.
[5] See text p. 213. The three defects referring to four (formal) acts are given at *MV.* IX, 2.4. See also *MV.* IX, 2.1.
[6] See below, text p. 213–4. If the four formal acts were carried out by rule in a complete assembly, there were "four excellences".
[7] See *Vin.* i, 135.
[8] As at *Vin.* i, 340; see also ibid. p. 98.

for belonging to the same communion: either of oneself [117] one makes oneself belong to the same communion,[1] or the Order restores one who was suspended for not seeing or not making amends for (an offence) or for not giving up (a wrong view).[2] Two (groups of) offences involving Defeat: for monks and for nuns. Two (groups of) offences entailing a Formal Meeting of the Order, two (groups of) grave offences, two of offences of Expiation, two of offences to be confessed, two of wrong-doing, two of wrong speech: for monks and for nuns. Seven offences, seven classes of offence.[3] An Order is split by two methods: by a (formal) act[4] or by a voting-ticket.[5] Two individuals should not be ordained: one lacking the full age,[6] one lacking a limb.[7] And two further individuals should not be ordained: one who has fallen away from the matter,[8] and the *karaṇadukkaṭaka*.[9] And two further individuals should not be ordained: he who is not complete,[10] and he who is complete but has not asked.[11] One should not live in dependence on two individuals: on an unconscientious one[12] nor on an ignorant one.[13] Guidance should not be given by two individuals: by an unconscientious one[14] and by a conscientious one if one has not requested him.[15] Guidance should be given to two individuals: the ignorant one and the conscientious one if he requests.[16] Two individuals are incapable of

[1] See *Vin.* i, 106, 109.
[2] As at *Vin.* i, 340.
[3] Because the two have the same name they are shown in the dyads, *VA.* 1323. Given also in the Septets, text p. 134.
[4] Probably referring to Devadatta at *Vin.* ii, 198.
[5] Probably again referring to Devadatta at *Vin.* ii, 199.
[6] *addhānahīno*; interpreted by *VA.* 1323 as *ūnavīsativasso*, and thus referring to *Exp.* 65. See text p. 129 for this and next four items.
[7] *aṅgahīno.* At *Vin.* i, 91 one whose hands, etc., have been cut off is not allowed to go forth.
[8] He seems to be one who has fallen from (the root of) the matter: eunuchs (*Vin.* i, 85), animals (ibid. 88), hermaphrodites (ibid. 89).
[9] This comprises the remaining eight "incapable individuals", *abhabbapuggalā* (i.e. not qualified for ordination because of something bad they have done in this existence), beginning with him who is in communion by theft (*Vin.* i, 86). See *VA.* 515. Also the five who are not to be ordained, text p. 129.
[10] I.e. as to bowl and robe, see *Vin.* i, 90, 95.
[11] Ordination must be asked for by the candidate, *Vin.* i, 56 f.
[12] *Vin.* i, 91.
[13] *VA.* 1323 says even if he is of sixty years' standing.
[14] See *Vin.* i, 91. Some rules for guidance and being in dependence are given at *Vin.* i, 80 f.
[15] This may refer to *MV.* I, **73.**1, 2.
[16] See *Vin.* i, 62 ff., 80 f. for the second case.

falling into an offence: Buddhas and Hermit Buddhas. Two individuals are capable of falling into an offence: monks and nuns. Two individuals are incapable of consciously falling into an offence: the ariyan individuals who are monks and nuns. Two individuals are capable of consciously falling into an offence: ordinary individuals who are monks and nuns. Two individuals are incapable of consciously transgressing a matter that goes too far [1]: ariyan individuals who are monks and nuns. Two individuals are capable of consciously transgressing a matter that goes too far: ordinary individuals who are monks and nuns. Two kinds of protest: one protests by means of the body, one protests by means of speech.[2] There are two (kinds of) being sent away [3]: there is the individual who has not arrived at the point of being sent away but who, if the Order sends him away, is sometimes rightly sent away, sometimes wrongly sent away.[4] Two kinds of restoration [5]: there is the individual who has not arrived at the point of being restored but who, if the Order restores him, is sometimes rightly restored, sometimes wrongly restored.[6] Two acknowledgments: either he acknowledges by body or he acknowledges by speech.[7] Two acceptances: either he accepts by body [8] or he accepts by means of something attached to the body.[9] Two objectings to[10]: either he objects by body or he objects by speech. Two harmings: harming to the training and harming to possessions.[11] Two reprovings: either he reproves by body or he reproves by speech.[12] Two impediments to (the removal of) the kaṭhina

[1] See ibid. 55.

[2] Allowances for "protesting" against formal acts given at *Vin.* i, 115. Silently protesting by signalling with the hand (*hatthivikāra* as at *VA.* 1323) occurs at e.g. *Vin.* i, 158, 352.

[3] *nissāraṇā*. [4] *Vin.* i, 321. [5] *osāraṇā*. [6] *Vin.* i, 322.

[7] *VA.* 1323 says "he acknowledges by signalling with the hand and so on". (*hatthavikāra*), see above, n. 2.

[8] It would seem that many things may be accepted by means of the body, see e.g. *Forf.* 5, 6, 16, 18, *Exp.* 40, etc.

[9] *Exp.* 40, **3**.1.

[10] *paṭikkhepā*. The Buddha objects (by speech) to various things at *Vin.* i, 238 (*MV.* VI, **32**.2).

[11] Three ways of harming are given at *Vin.* ii, 13: bodily, verbal, and both. Cf. *VA.* 1157 and 1323 for harming because one has not been trained in the three trainings. Injury to possessions refers to the person who wrongly makes use of possessions belonging to an Order or an individual, as probably in *Forf.* 30, *Exp.* 15, 17.

[12] Several examples of reproving verbally are given in *MV.* and *CV.* See *BD.* iv, v, Indexes, under Reprove for an offence.

privileges: the residence-impediment and the robes-impediment.[1] Two non-impediments to (the removal of) the kaṭhina privileges: the residence-non-impediment and the robes-non-impediment.[1] Two (kinds of) robe-material: that (given by) householders [2] and the rag-heap (robe-material).[3] Two (kinds of) bowl: the iron bowl, the clay bowl.[4] Two (kinds of) circular (bowl-rests [5]): made of tin, made of lead.[6] Two (kinds of) allottings of a bowl [7]: either one allots by body or one allots by speech. Two (kinds of) [**118**] allottings of a robe: either one allots by body or one allots by speech.[8] Two (kinds of) assignment: assignment in the presence of and assignment in the absence of.[9] Two disciplines: for monks and for nuns. Two things belonging to discipline [10]: what has been laid down and what is in conformity with what has been laid down.[11] Two subduings of discipline: bridge-breaking in regard to what is not allowable, behaving with moderation in regard to what is allowable.[12] In two ways one falls into an offence: one falls by means of body and one falls by means of speech.[13] In two ways one rises from an offence: one rises by means of body and one rises by means of speech.[14] Two probations:

[1] *Vin.* i, 265.
[2] See e.g. *Vin.* i, 280 (*MV.* VIII, **1**.34).
[3] *Vin.* i, 58 (*MV.* I, **30**.4).
[4] *Vin.* ii, 112, iii, 243, iv, 123, 243.
[5] Name abbreviated here from *pattamaṇḍala* to *maṇḍala*.
[6] *Vin.* ii, 112.
[7] *adhiṭṭhāna*, allotting. Rules about bowls are at *Forf.* 21, 22. In *Forf.* 22 we get the expression *adhiṭṭhita*, of a bowl; but see *BD.* ii, 121, n. 4. There is also the pre-ordination requirement that the preceptor points out the bowl and robes to the candidate with the words, "This is a bowl for you . . . this an outer cloak . . . upper robe . . . inner robe," *Vin.* i, 94.
[8] See *MV.* VIII, **20**, **24**.4.
[9] *Vin.* iv, 122, in *Exp.* 59.
[10] *venayika* is not being used here in its more usual sense of "leader away" as at *Vin.* iii, 3. Here it means, according to *VA.* 1323, things accomplished for discipline, for the goal; see *BD.* v, Intr. p. xx.
[11] See *Vin.* i, 250 f., ii, 288, iii, 231. The "laid down" is concerned with what is and what is not allowable in the whole of the *Vinaya-piṭaka*; and what is in accordance with this should be seen among the four principal appeals to authority (*mahāpadesa*), *VA.* 1323. For *mahāpadesa* see *A.* ii, 167 and *Guide* § 120.
[12] Subduing is *sallekha*. Bridge-breaking is breaking conditions, *paccaya*. See *A.* i, 261: bridge-breaking in singing and dancing—activities which nuns are forbidden to see in Nuns' *Exp.* 10, and monks at *Vin.* ii, 108 (a dukkaṭa for them). See too *BD.* i, 13, n. 2.
[13] Examples can be found easily.
[14] By body, i.e. by the deciding (of the legal question) which is a covering over (as) with grass. When it has been pointed out to one, one rises from an offence by means of speech. On *āpattivuṭṭhāna* see *MV.* I, **36**.10, II, **3**.5.

probation for concealing, probation for not concealing.[1] And two further probations: purifying probation,[2] concurrent probation.[3] Two mānattas: mānatta for concealing, mānatta for not concealing.[4] And two further mānattas: mānatta for a fortnight,[5] concurrent mānatta.[6] For two kinds of individuals there is an interruption[7]: for him who is under probation[8] and for him who is undergoing mānatta.[9] Two disrespects: disrespect for a person and disrespect for Dhamma.[10] Two salts: the natural and the made.[11] And two further salts: sea (-salt), black salt.[12] And two further salts: rock-salt, culinary salt.[13] And two further salts: the "Sambhar Lake" (salt),[14] *pakkhālaka*.[15] Two enjoyments: inner enjoyment and outer enjoyment.[16] Two modes of address: low mode of address and high mode of address.[17] In two ways is there

[1] On concealed and unconcealed offences and the duration of the probation incurred see *CV*. III.

[2] *Vin*. ii, 59.

[3] *Vin*. ii, 48. These four probations also occur in the tetrads, text p. 126.

[4] See *CV*. III.

[5] *pakkhamānatta* probably refers specially to *CV*. III, **13**.1, **17**.1. See too *Vin*. iv, 242 (Nuns' *F.M*. 10) which also seems to be referred to at *VA*. 1170 f.

[6] See *CV*. III. These four kinds of mānatta are given as a tetrad at text p. 126 and are mentioned at *VA*. 1170 f.

[7] *ratticcheda*, a breaking of the nights thus affecting the time he has to spend carrying out his penalties and so purifying himself of his offence.

[8] *Vin*. ii, 33 f. [9] Ibid. 36. [10] *Vin*. iv, 113.

[11] *jātima kārima*. These names do not appear to occur elsewhere in the Pali canon.

[12] *sāmudda* and *kālaloṇa* are the two first salts allowed as medicines for monks at *Vin*. i, 202. *VA*. 1090 says "sea-salt (*sāmuddika*) exists on the sea-shore as does sand. Black-salt (*kālaloṇa*) is the ordinary salt". On black-salt see Sir George Watt, *Commercial Products of India*, London 1908. p. 56.

[13] *sindhava* and *ubbhida* are the next two salts allowed at *Vin*. i, 202. The fifth and last there is *bila*, not mentioned above. *VA*. 1090 says *sindhava* is white and a mountain salt, and *ubbhida*, the culinary salt, is produced (as is) a shoot from the ground. Is this Sir George Watt's *ushasuta*? See next note below.

[14] *romaka*. Neither this nor the following occurs at *Vin*. i, 202. Monier-Williams says that this is a kind of saline earth and the salt extracted from it. Sir George Watt, loc. cit., p. 963 says "Susruta, the father of Indian medicine, speaks of four kinds of salt, and these correspond with the four chief grades known today, viz. *Saindhava*, the rock-salt of Sind and Kohat; *Sāmudra*, produced from the sea; *Romaka* or *Sākam bari*, Sambhar Lake salt; and *Pānsuja* or *Ushasuta*, salt produced from saline earth".

[15] I cannot identify this salt. Has it anything to do with *pakkhāleti*, to wash, to cleanse?

[16] According to *VA*. 1324 the inner enjoyment, *paribhoga*, is the enjoyment of food; the outer is smearing, *makkhana*, the head and so on.

[17] *Vin*. iv, 7.

slander: in making dear or in desiring dissension.[1] In two ways is a group-meal entered upon: by being invited or by asking.[2] Two (periods for) beginning the rains: the earlier and the later.[3] Two suspensions of the Pātimokkha are not legally valid.[4] Two suspensions of the Pātimokkha are legally valid.[5] Two foolish men[6]: he who carries out a task unasked and he who, when asked, does not carry out a task.[7] Two wise men: he who does not carry out a task unasked and he who, when asked, carries out a task. And two further foolish men: he who thinks what is allowable is in what is not allowable and he who thinks what is not allowable is in what is allowable. Two wise men: he who thinks what is not allowable is in what is not allowable and he who thinks what is allowable is in what is allowable.[8] And two further foolish men: he who thinks there is an offence in what is not an offence and he who thinks there is not an offence in an offence. Two wise men: he who thinks there is an offence in an offence and he who thinks there is not an offence in what is not an offence. And two further foolish men: he who thinks there is Dhamma in what is not-dhamma and he who thinks there is not-dhamma in Dhamma. Two wise men: he who thinks there is not-dhamma in not-dhamma and he who thinks there is Dhamma in Dhamma. And two further foolish men: he who thinks there is not-discipline in Discipline and he who thinks there is Discipline in not-discipline. Two wise men: he who thinks there is not-discipline in not-discipline and he who thinks there is Discipline in Discipline. Of two individuals the cankers grow: he who is remorseful when he should not be remorseful and he who is not remorseful when he should be remorseful.[9]

[1] Ibid. 12. [2] See *Exp*. 32. [3] *Vin*. i, 137. [4] *Vin*. ii, 241 f.
[5] Ibid. 242.
[6] From here to the end of the paragraph is very clearly linked with *A*. i, 84–86, the Bālavagga.
[7] *bhāraṁ na vahati*. *VA*. 1324, in order to emphasize that an elder is not doing an elder's tasks or duties, *kicca*, quotes *Vin*. i, 113: *anujānāmi bhikkhave therena bhikkhunā sāmaṁ vā dhammaṁ bhāsitaṁ paraṁ vā ajjhesituṁ*. That these duties are *Vin*. tasks is clear also from *AA*. ii, 155 though this *Comy*. appears to see the stupidity as that of a newly ordained monk doing the tenfold task of an elder without having been asked by an elder to do so. "Unasked" is *anāgata*, not told.
[8] According to *AA*. ii, 155 the unallowable is lion's flesh and so on (see *Vin*. i, 220), and the allowable crocodile flesh and cat flesh.
[9] *Pug*. 26.

[119] Of two individuals the cankers do not grow: he who is not remorseful when he should not be remorseful and he who is remorseful when he should be remorseful. And of two further individuals the cankers grow: he who thinks what is allowable is in what is not allowable and he who thinks what is not allowable is in what is allowable. Of two individuals the cankers do not grow: he who thinks what is not allowable is in what is not allowable and he who thinks what is allowable is in what is allowable. And of two further individuals the cankers grow: he who thinks there is an offence in what is not an offence and he who thinks there is not an offence in an offence. Of two individuals the cankers do not grow: he who thinks there is not an offence in what is not an offence and he who thinks there is an offence in an offence. And of two further individuals the cankers grow: he who thinks that Dhamma is in not-dhamma and he who thinks there is not-dhamma in Dhamma. Of two individuals the cankers do not grow: he who thinks there is not-dhamma in not-dhamma and he who thinks there is Dhamma in Dhamma. And of two further individuals the cankers grow: he who thinks there is not-discipline in Discipline and he who thinks there is Discipline in not-discipline. Of two individuals the cankers do not grow: he who thinks there is not-discipline in not-discipline and he who thinks there is Discipline in Discipline.

Concluded are the Dyads

Its summary:

Awareness, and acquirers, True Dhamma, and requisites, individuals,
Truth, the ground, while setting out, taking, undertaking, /
Doing, giving, accepting, through using, and by night,
Sunrise, cutting off, concealing, and wearing, Observances, /
Invitation, (formal) acts and further, matter, further ones, and defects,
And two further ones, excellence, different one, and just the same, /
Defeat, Order, grave offence, Expiation, Confession,[1]

[1] Abbreviated to: *pārāji, saṁghā, (thullaccayaṁ), pācitti, pāṭidesani.*

Wrong-doing, and also wrong speech, and seven classes of offence, /
Is split, ordination, similarly a further two,
Should not live, should not be given, incapable, and also capable, /
Consciously, and that go too far, protests, being sent away,
Restoration, and acknowledgment, acceptance, objecting to, /
He harms, and reprovings, kaṭhina, and similarly two,
Robes, bowls, what are circular, allottings, likewise two, /
And assignments, disciplines, and belonging to discipline, subduings,
And one falls, one rises from, probations, a further two, /
Two mānattas, and further, interruption, disrespect,
Two salts, a further three,[1] enjoyment, and by mode of address, /
And slander, groups, the rains, suspensions, tasks, allowable,
No offence, non-dhamma, Dhamma, in Discipline, similarly the cankers. [**2**]

3. *Triads*

There is the offence one falls into while the Lord is alive, not after the parinibbāna [2]; there is the offence one falls into after the parinibbāna, not while the Lord is alive [3]; there is [**120**] the offence one falls into both while the Lord is alive as well as after the parinibbāna.[3] There is the offence one falls into at a right time, not at a wrong time; there is the offence one falls into at a wrong time, not at a right time; there is the offence

[1] Not of course a further three salts, but a further three dyads each naming two salts.

[2] *VA*. 1324 takes as an example the offence of shedding a Tathāgata's blood; see e.g. *Vin*. i, 89.

[3] *VA*. 1324 bases its two examples on two statements attributed to the Buddha and standing next to one another at *D*. ii, 154: (1) "'At present, Ānanda, monks address one another with the epithet *āvuso*. After I am gone you should not so address (one another). (2) Ānanda, a monk who is an elder should be addressed by a newly ordained monk as *bhante* or *āyasmā*.' Because of addressing an elder with the epithet *āvuso* one falls into an offence after the Lord's paribibbāna, not while he is alive. Setting aside these two offences, one falls into the rest both while the Lord is living and also after the parinibbāna."

one falls into at a right time as well as at a wrong time.[1] There is the offence one falls into during the night, not by day . . . by day, not during the night . . . during the night as well as by day.[2] There is the offence that one of ten years' standing falls into, not one of less than ten years' standing [3]; there is the offence that one of less than ten years' standing falls into, not one of ten years' standing; there is the offence that one of ten years' standing and one of less than ten years' standing fall into. There is the offence that one of five years' standing falls into, not one of less than five years' standing [4]; there is the offence that one of less than five years' standing falls into, not one of five years' standing; there is the offence that one of five years' standing and one of less than five years' standing fall into. There is the offence that one of skilled mind falls into [5]; there is the offence that one of unskilled mind falls into [6]; there is the offence that one of indeterminate mind falls into.[7] There is the offence that one having a pleasant feeling falls into [8]; there is the offence that one having a painful feeling falls into [9]; there is the offence that one having neither a painful nor a pleasant feeling falls into.[10]

Three grounds for reproof according to what has been seen, heard, or suspected.[11] Three methods of taking votes: the secret, the open, and whispering in the ear.[12] Three objections [13]: (to) great wishes,[14] discontent,[14] unsubduedness.[14]

[1] *VA.* 1324: one falls into an offence at the right time, not at a wrong time for eating (though one is already satisfied) what is not left over (*Exp.* 36). But at a wrong time, not at a right time, one falls into the offence of eating at a wrong time (*Exp.* 37). For the remainder (of the offences) one falls at the right time as well as at the wrong time.

[2] See the Dyads, text p. 116. *VA.* 1322 = 1324 except that p. 1324 adds "during the night as well as by day the remaining" (offences can be fallen into).

[3] See *Vin.* i, 59 ff., 65.

[4] See ibid. 81.

[5] *VA.* 1325 says such as making one who is not ordained speak Dhamma line by line (*Exp.* 4) or teaching Dhamma to a woman (*Exp.* 7).

[6] *VA.* 1325 gives catch-words indicating the Defeats, *F.M.* 1, 2, 3, 4, 8, 9, 10, *Exp.* 74, 75.

[7] Cf. *Vin.* ii, 91 f. where the Order is spoken of as skilled, unskilled, and indeterminate in mind.

[8] Sexual intercourse.

[9] *F.M.* 8, 9.

[10] No doubt "the remainder".

[11] *Vin.* i, 172 f., iii, 164.

[12] *Vin.* ii, 98 f.

[13] *VA.* 1325 says that (these are) three objections of the Lord's. Other things he objected to are given at e.g. *Vin.* i, 238.

[14] Cf. *A.* iv, 280, *MA.* i, 96. "Great wishes," *mahicchatā*, explained at *AA.* i, 74, *Moha* 211, and "discontent", *asantuṭṭhitā*, at *AA.* i, 77, *Moha* 115, and all three at *DA.* 903. For the triad see *D.* iii, 115.

Three permissions: small wishes,[1] content, subduedness. And three further objections: (to) great wishes, discontent, immoderation.[2] Three permissions: small wishes, content, moderation.[3] Three layings down: a laying down, a supplementary laying down, a laying down that has not yet occurred.[4] And three further layings down: a laying down (that holds good) everywhere, a laying down (that holds good only) for some regions, a laying down that is shared.[4] And three further layings down: a laying down that is not shared, a laying down for one (Order only), a laying down for both (Orders).[4] There is the offence an ignorant person falls into, not the wise man [5]; there is the offence the wise man falls into, not the ignorant person [5]; there is the offence the ignorant person falls into as well as the wise man. There is the offence one falls into on the next new-moon day, not on the next full-moon day [6] . . . on the next full-moon day, not the next new-moon day [7] . . . on the next new-moon day as well as on the next full-moon day. There is what is allowed on the next new-moon day, not on the next full-moon day [8]; . . . on the next full-moon day, not on the next new-moon day [9] . . . on the next new-moon day as well as on the next full-moon day. There is the offence one falls into in the cold weather, not in the hot weather, not in the rains [10] . . . in the hot weather, not in the cold weather, not in the rains [11] . . . in the rains, not in the cold weather, not in the hot weather.[12] There is the offence an Order falls into, not a

[1] Fourfold at *AA*. i, 76, iv, 118, as well as threefold also at *AA*. i, 76.
[2] Immoderation (in eating) defined at *Pug*. 21.
[3] Moderation (in eating) defined at *AA*. ii, 184, and more generally at *AA*. iii, 283.
[4] See text p. 1.
[5] Referring to monks of ten and of less than ten years' standing, and of five and of less than five years' standing: see *MV*. I, **31**.5–8, **35**, **53**.9–13.
[6] *VA*. 1325 says this is not entering on the rains, see *MV*. III, **4**.3: an offence of wrong-doing.
[7] *kāle* and *juṇhe*. See *MV*. IV, **17**.4 ff. *VA*. 1325 calls this not inviting according to the "great Invitation".
[8] *VA*. 1325: entering on the rains is allowed, *kappati*, on the next new-moon day, not on the next full-moon day.
[9] *VA*. 1325 says Invitation by means of the Great Invitation is allowed on the next full-moon day, not on the next new-moon day.
[10] Referring to *MV*. VIII, **20**.
[11] Referring to *Forf*. 24.
[12] Perhaps referring to *MV*. VIII, **15**.2, 7, 14; also *Forf*. 24.

group, not an individual[1] ... a group falls into, not an Order, not an individual[2] ... an individual falls into, not an Order, not a group.[3] There is what is allowed for an Order, not for a group, not for an individual[4]; there is what is allowed for a group, not for an Order, not for an individual[5]; there is what is allowed for an individual, not for an Order, not for a group.[6]

Three concealings: one conceals the subject, not the offence; one conceals the offence, not the subject; one conceals the subject as well as the offence.[7] Three coverings: a covering to the bathroom, a covering to the water, a covering by clothes.[8] Three things are hidden, not open[9]: women-folk practise (their ways) in concealment, not openly; the mantras of brahmans are practised in concealment, not openly; a false view [121] is practised in concealment, not openly. Three things shine forth when they are unveiled, not in concealment:[10] the moon's disc shines forth when it is unveiled, not when it is hidden; the sun's disc ... not when it is hidden; the Dhamma-and-Discipline proclaimed by the Tathāgata shines forth when it is unveiled, not when it is hidden. Three times for the appropriation of lodgings: the earlier, the later, the intervening.[11]

There is the offence one who is ill falls into, not one who is not ill[12]; there is the offence one who is not ill falls into, not one who is ill[13]; there is the offence one who is ill falls into as

[1] The Order falls into an offence either carrying out by way of complete purity the Observance (*MV*. II, **22**, and see II, **3**.3, 26) or an Observance that has been determined on, *adhiṭṭhānuposatha*. This latter refers to *MV*. II, **26**.9 where the word *adhiṭṭhātabbaṁ* is used.

[2] Carrying out a recital of the rules and an Observance that has been determined on. Probably referring to the group (of four, three or two monks) at *MV*. II, **26**.10.

[3] *MV*. II, **26**.8, 9. Of this triad *VA*. 1326 says it is the same as Invitation.

[4] An Order's Observance (see *MV*. II) and an Order's Invitation (*MV*. IV, **1**.13, 14).

[5] A group's Observance (*MV*. II, **26**) and a group's Invitation (*MV*. IV, **5**.2 ff.).

[6] An Observance that has been determined on (*MV*. II, **26**.9) and an Invitation that has been determined on (*MV*. IV, **5**.2 ff.).

[7] *MV*. IV, **16**.23 ff.

[8] *Vin*. ii, 22, where these three kinds are allowed.

[9] *A*. i, 282 f.

[10] *A*. i, 283; last sentence quoted at *Miln*. 190.

[11] *CV*. VI, **11**.4.

[12] Asking for a different medicine from the one procured; see *Exp*. 47, **2**.2. For this and the next clause see below, text p. 128, among the Fours.

[13] Asking for medicines, as in Nuns' *Forf*. 6, 7, 8, 9, 10.

well as one who is not ill.[1] Three suspensions of the Pātimokkha are not legally valid.[2] Three suspensions of the Pātimokkha are legally valid.[2] Three probations: concealed probation,[3] unconcealed probation,[3] purifying probation.[4] Three mānattas: concealed mānatta,[3] unconcealed mānatta,[3] the mānatta for a fortnight.[5] Three interruptions for a monk who is under probation: dwelling with, dwelling away separated from, not announcing.[6] There is the offence one falls into inside, not outside[7]; there is the offence one falls into outside, not inside[8]; there is the offence one falls into inside as well as outside. There is the offence one falls into inside a boundary, not outside a boundary[9]; there is the offence one falls into outside a boundary, not inside a boundary[10]; there is the offence one falls into inside a boundary as well as outside a boundary. By three ways does one fall into an offence: one falls by means of body . . . by means of speech . . . by means of body, by means of speech. By three further ways does one fall into an offence: in the midst of an Order,[11] in the midst of a group,[12] in the presence of an individual.[12] In three ways does one arise from an offence: one arises by means of body, one arises by means of speech, one arises by means of body, by means of speech.[13] By three further ways does one arise from an offence: in the midst of an Order, in the midst of a group, in the presence of an individual.[14] Three givings of a verdict of past insanity are not legally valid.[15] Three givings of a verdict of past insanity are legally valid.[15]

An Order, if it so desires, may carry out a (formal) act of censure against a monk who is possessed of three qualities: if he is a maker of strife, a maker of quarrels, a maker of

[1] The remaining offences.
[2] *Vin.* ii, 242; see below, text p. 128.
[3] *CV.* III.
[4] *Vin.* ii, 59 (*CV.* III, **26**). Text p. 126 gives these and one other among the Fours. See also text p. 118 in the Twos.
[5] *pakkhamānatta*, see text p. 118 and *VA.* 1170 which give four kinds of mānatta as does text p. 126 in the Fours.
[6] *Vin.* ii, 33–34.
[7] *Exp.* 16.
[8] *Exp.* 14.
[9] *CV.* VIII, **1**.1.
[10] *CV.* VIII, **3**.1.
[11] *MV.* II, **15**.5. Offence of wrong-doing for speaking Dhamma, unbidden, in the midst of an Order. Cf. *MV.* II, **16**.9.
[12] *VA.* 1327 says the method is the same.
[13] *VA.* 1327: one arises by means of the deciding which is the covering over (as) with grass.
[14] *MV.* II, **3**.5.
[15] *CV.* IV, **6**.1, 2.

disputes, a maker of contention, a maker of legal questions in an Order; if he is ignorant, inexperienced, full of offences, not rid of them; if he lives in company with householders, in unbecoming association with householders.[1] An Order, if it so desires, may carry out a (formal) act of guidance ... association with householders.[2] An Order, if it so desires, may carry out a (formal) act of banishment against a monk who is possessed of three qualities: if he is a maker of strife ... a maker of legal questions in an Order; if he is ignorant ... not rid of them; if he brings a family into disrepute, is of depraved conduct, and if his depraved conduct is seen and also heard.[3] An Order, if it so desires, may carry out a (formal) act of reconciliation against a monk who is possessed of three qualities: if he is a maker of strife ... if he is ignorant ... not rid of them; if he reviles and abuses householders.[4] An Order, if it so desires, may carry out a (formal) act of suspension against a monk ... [**122**] for not seeing an offence ... if he is a maker of strife ... not rid of them; if (though) he has fallen into an offence he does not wish to see the offence.[5] An Order, if it so desires, may carry out a (formal) act of suspension against a monk ... for not making amends for an offence ... if he is a maker of strife ... not rid of them: if (though) he has fallen into an offence he does not wish to make amends for the offence.[6] An Order, if it so desires, may carry out a (formal) act of suspension against a monk who is possessed of three qualities for not giving up a pernicious view: if he is a maker of strife ... not rid of them; if he does not wish to give up the pernicious view.[7] An Order, if it so desires, may plan something hard[8] for a monk who is possessed of three qualities: if he is a maker of strife ... not rid of them; if he lives in company with householders, in unbecoming association with householders. A (formal) act may be carried out against a monk who is possessed of three qualities: if he is unconscientious[9] and if

[1] *CV.* I, **4**. [2] *CV.* I, **10**.1. [3] *F.M.* 13.
[4] *CV.* I, **19**, **20**. [5] See *CV.* I, **25–30**, *MV.* IX, **7**.9.
[6] See *CV.* I, **31**, *MV.* IX, **7**.9. [7] See *CV.* I, **32**, **33**.
[8] *āgāḷhāya ceteyya*—expression appears to occur here only. *VA.* 1327 glosses by *daḷhabhāvāya ceteyya*; and goes on to say an Order may carry out a (formal) act of suspension for one against whom an act of censure was carried out if he has not fulfilled his obligations.
[9] *alajjin*, as at *Vin.* iii, 179, i, 77.

he is ignorant[1] and if he is not a regular (monk).[2] And a (formal) act may be carried out against a monk who is possessed of three further qualities: if, in regard to morality, he has fallen away from moral habit[3]; if, in regard to behaviour, he has fallen away from right behaviour[4]; if, in regard to view, he has fallen away from right view.[5] And a (formal) act may be carried out against a monk who is possessed of three further qualities: if he is possessed of bodily frivolity, if he is possessed of verbal frivolity, if he is possessed of bodily and verbal frivolity.[6] And . . . who is possessed of three further qualities: if he is possessed of bodily bad behaviour . . . verbal bad behaviour . . . bodily and verbal bad behaviour.[7] And . . . who is possessed of three further qualities: if he is possessed of harming by means of body . . . harming by means of speech . . . harming by means of body and speech.[8] And . . . who is possessed of three further qualities: if he is possessed of a wrong bodily mode of livelihood . . . a wrong verbal mode of livelihood . . . a wrong bodily and verbal mode of livelihood.[9] And . . . who is possessed of three further qualities: if, having fallen into an offence and a (formal) act has been carried out against him, he ordains, gives guidance, makes a novice attend him.[10] And . . . who is possessed of three further qualities: if he falls into that same offence for which a (formal) act was

[1] He does not know what is Dhamma and what is not-dhamma, *VA*. 1327.

[2] *apakatatta*. See *CV*. II, 1, 5 for *pakatatta*, regular monk; also *MV*. IX, 4.8, and definition of regular monk at *VA*. 1147. *VA*. 1327 says "he does not know what is an offence and what is not", and hence cannot carry out a formal act.

[3] This triad is at *Vin*. ii, 4; cf. also *Vin*. i, 63. *VA*. 1327 says this means he has fallen into two classes of offence (*Def*. and *F.M*.).

[4] The five classes of offence.

[5] Taking up an extreme view, *antaggāhikā diṭṭhi*, *VA*. 1327. See *Vin*. i, 172. There are 10 such views, see text p. 138. *VA*. further says that a formal act may be carried out against those who neither see an offence, make amends for one, nor give up a wrong view.

[6] *Vin*. ii, 13. The first member of the triad appears to mean playing at dice (*VA*. 1327) though *VA*. 1147 says "bodily play"; the second may be producing a drumming sound with the mouth; and the third is dancing and singing.

[7] *Vin*. ii, 13. These mean transgressing the rules of training laid down concerning the doors of the body and of speech.

[8] Harming through not training in the rules of training regarding body and speech, *Vin*. ii, 13.

[9] Going messages on foot or sorcery or accepting teachings on the Dispensation from lay-people.

[10] Cf. *Vin*. ii, 5, etc.

carried out (against him) by an Order, or into another that is similar, or into one that is worse.[1] And . . . who is possessed of three further qualities : if he speaks dispraise of the Buddha . . . of Dhamma . . . of the Order.[1]

If a monk is possessed of three qualities : if he is unconscientious and if he is ignorant and if he is not a regular monk (but if) he has suspended the Observance in the midst of an Order (but if other monks) have snubbed him, saying : " That's enough, monk ; let there be no strife, no quarrel, no dispute, no contention," the Observance may be carried out by the Order.[2] If a monk is possessed of three qualities . . . there may be Invitation by the Order.[3] No agreement of an Order should be given to a monk who is possessed of three qualities : if he is unconscientious . . . not a regular monk.[4] If a monk is possessed of three qualities he should not speak [5] in the Order : if he is unconscientious . . . not a regular monk. A monk who is possessed of three qualities should not be put in any separate place [6] ; if he is unconscientious . . . not a regular monk. If a monk is possessed of three qualities [**123**] he should not live in dependence . . . If a monk is possessed of three qualities he should not give guidance : if he is unconscientious . . . not a regular monk. If a monk who is possessed of three qualities obtains leave [7] the giving of the leave is not sufficient : if he is unconscientious . . . not a regular monk. If a monk is possessed of three qualities he should not issue commands [8] : if he is unconscientious . . . not a regular monk. If a monk is possessed of three qualities he should not ask about Discipline [9] . . . not a regular monk. Discipline should not be asked about by means of monk who is possessed of three qualities [10] : . . . not a

[1] *Vin.* ii, 4, etc.

[2] The main theme of *CV.* IX is the suspension of the Pātimokkha.

[3] *MV.* IV, **16**.6.

[4] Cf. Nuns' *Exp.* 75.

[5] *voharitabbaṁ*, glossed by *na kiñci vattabbaṁ.*

[6] *na kismiñci paccekaṭṭhāne ṭhapetabbo*, as at *A.* iv, 347. *VA.* 1328 says he should not be set in a high place, *jeṭṭhakaṭṭhāne*, that is to say in a specially honoured position. *AA.* iv, 160 adds that if he has been put in such a place, there is no chance to carry out a formal act of the Order.

[7] *okāsakammaṁ kārāpentassa.* See *Vin.* i, 114 *okāsaṁ kārāpetvā* ; *Vin.* ii, 5, 23, etc. *okāsaṁ kāretabbo.*

[8] *savacanīyaṁ na dātabbaṁ.* *Vin.* ii, 5, etc. read *na savacanīyaṁ kātabbaṁ*, and *VA.* 1328 *ādātabbaṁ* : his speech should not be taken up, not listened to.

[9] Cf. *MV.* II, **15**.6.

[10] Cf. *MV.* II, **15**.8.

regular monk. (Questions on) Discipline should not be answered by a monk who is possessed of three qualities[1]: . . . not a regular monk. (Questions on) Discipline should not be answered through a monk who is possessed of three qualities[2]: . . . not a regular monk. An explanation should not be given to a monk who is possessed of three qualities[3]: . . . not a regular monk. Discipline should not be discussed together with a monk who is possessed of three qualities[4]: . . . not a regular monk. One should not be ordained by a monk who is possessed of three qualities[5]: . . . not a regular monk. Guidance should not be given to[6] a monk who is possessed of three qualities: . . . not a regular monk. A novice should not be made to attend on a monk who is possessed of three qualities[7]: if he is unconscientious and ignorant and not a regular monk.

Three Observances: on the fourteenth (day), the fifteenth (day),[8] and the Observance of "being all together".[9] And three further Observances: Observance in an Order,[10] Observance in a group,[11] Observance for an individual.[12] And three further Observances: the Observance at which the rules are recited,[13] the Observance at which there is entire purity,[14] the Observance where there is determination.[15] Three Invitations: the fourteenth (day), the fifteenth (day),[16] and the Invitation of "being all together".[17] And three further Invitations: Invitation in an Order,[18] Invitation in a group,[19] Invitation for an individual.[20] And three further Invitations: Invitation by the threefold formula,[21] Invitation by the twofold formula,[22] Invitation of those keeping the rains (all) together.[22] Three (persons) doomed to the Downfall, to Niraya[23]: he who, not getting rid of this,[24] is not a Brahma-farer though pretending to be a Brahma-farer; and he who, though not a pure

[1] *MV.* II, **15**.11. [2] *MV.* II, **15**.9. [3] *MV.* IV, **16**.6.
[4] See text p. 189. [5] Cf. *MV.* I, **76**.4 ff. [6] *MV.* I, **72**.2.
[7] *MV.* I, **52**, **55**. [8] *MV.* II, **4**.2; **14**.1. [9] *MV.* II, **5**.1, 2.
[10] Cf. *MV.* II, **24**. [11] *MV.* II, **26**.1 ff. [12] *MV.* II, **26**.8 ff.
[13] *MV.* II, **26**.1 (cf. **15**.1). These three items appear with two others, text p. 133.
[14] *MV.* II, **26**.2 (cf. **22**.1 ff.). [15] *MV.* II, **26**.9, 10. [16] *MV.* IV, **3**.1.
[17] *MV.* IV, **3**.2 ff. [18] *MV.* IV, **5**.1. [19] *MV.* IV, **5**.2–5.
[20] *MV.* IV, **5**.6 ff. [21] *MV.* IV, **14**.1.
[22] *MV.* IV, **15**.1. The onefold formula of *MV.* is not mentioned in the Parivāra above.
[23] See *Vin.* ii, 202, 205. [24] *VA.* 1328: this pretence.

Brahma-farer, makes an unfounded charge of non-Brahma-faring against one who is faring a pure Brahma-faring[1]; and he who speaks like this and is of this view: "There is no defect in sense-pleasures" comes to indulgence among the sense-pleasures.[2] Three roots of unskill: greed is a root of unskill, hatred is a root of unskill, confusion is a root of unskill. Three roots of skill: non-greed is a root of skill, non-hatred is a root of skill, non-confusion is a root of skill. Three ways of bad behaviour: bad behaviour through body, bad behaviour through speech, bad behaviour through thought. Three ways of good behaviour: good behaviour through body . . . speech . . . thought. Dependent on three reasons was a meal (to be eaten) by a triad (of monks) laid down by the Lord: for the restraint of evil-minded individuals; for the living in comfort of well-behaved monks lest those of evil desires should split an Order by means of a faction; [**124**] and out of compassion for families.[3] Devadatta, overcome and his mind controlled by three bad qualities is doomed to the Downfall, to Niraya, staying there for an eon, incurable: evil desire, evil friendship, coming to a halt midway in his career because his special attainments are of trifling value.[4] Three agreements: agreement as to a walking staff[5]; agreement as to string[6]; agreement as to a walking staff and string.[6] Three (kinds of) shoes that are in fixed places and cannot be handed on: privy shoes, urinal shoes, rinsing shoes.[7] Three (kinds of) foot-rubbers: a stone, a pebble, sea-scum.[8]

Concluded are the Triads

Its summary:

While he is alive, at the right time, and during the night,
ten, five, through skill,
Feeling, grounds for reproof, votes, twice objections, /
Layings down, and two further, ignorant, and at the next
new-moon day, is allowed,

[1] *Vin.* iii, 90. According to *VA.* 1328 a pure Brahma-farer is a monk whose cankers are destroyed.

[2] Cf. *M.* i, 305; see *GS.* i, 244, n. 2 on *pātabyataṁ*, indulgence. The whole triad occurs at *A.* i, 265 f.

[3] Whole triad at *CV.* VII, 3.13 (*Vin.* ii, 196).

[4] *Vin.* ii, 203.

[5] Ibid. 131. See for this and next below VII, 1.

[6] Ibid. 132.

[7] *Vin.* i, 190.

[8] *Vin.* ii, 130.

In the cold weather, an Order, for an Order, and concealings, a covering, /
Things hidden, and unveiled, lodgings, those who are ill,
The Pātimokkha, probation, mānattas, those under probation, /
Inside, and inside a boundary, does one fall, and again further,
Does one arise, and further too, verdicts for past insanity are twofold, /
(Act of) censure, and of guidance, of banishment, reconciliation,
Not seeing, not making amends for, and not giving up a (wrong) view, /
Something hard, (formal) act, as to the higher morality, frivolity, bad behaviour, harming,
Mode of livelihood, having fallen, that same (offence), dispraise, and about Observance, /
Invitation, and agreement, remaining, and in a separate (place),
He should not speak, he should not give, likewise he should not get leave, /
He should not issue commands, two on what should not be asked about,
And similarly two on he should not answer, and he should not be given an explanation, /
Discussion, ordination, guidance, and novices,
Three triads on Observance, three triads on Invitation, /
(Persons in) the Downfall, unskilled, skilled, two on behaviour,
A meal by a triad, bad qualities, agreement, and about shoes,
Similarly things that are foot-rubbers: this is the summary for the Triads. [**3**]

4. *Tetrads*

There is the offence one falls into through one's own speech, rises from through another's speech [1]; there is the offence one

[1] *VA.* 1328 f. says one falls into the offence beginning with speaking Dhamma line by line (*Exp.* 4)—a speech-door offence—and having received the deciding of a covering over (as) with grass he rises (from the offence) through another person's proclamation, *kammavācā*.

falls into through another's speech, rises from through one's own speech [1]; there is the offence one falls into through one's own speech, rises from through one's own speech [2]; there is the offence one falls into through another's speech, rises from through another's speech.[3] There is the offence one falls into by body, rises from by speech: ... falls into by speech, rises from by body ... falls into by body, rises from by body ... falls into by speech, rises from by speech.[4] There is the offence one falls into when one is asleep,[5] rises from when one is awake; [**125**] ... when one is awake, rises from when one is asleep ... asleep, asleep ... awake, awake. There is the offence one falls into unconscious [6] (that it is against ordinance), rises from conscious (that it is against ordinance); ... conscious ... unconscious ...; unconscious ... unconscious; there is the offence one falls into conscious (that it is against ordinance), rises from conscious (that it is against ordinance). There is the offence that, falling into, he confesses, confessing he falls into; there is the offence that, falling into he rises from, rising from he falls into.[7] There is the offence one falls into through doing, rises from through not doing ... falls into through not doing, rises from through doing ... falls into through doing, rises from through doing ... falls into through not doing, rises from through not doing.[8]

[1] *VA*. 1329: through another's proclamation one falls for not giving up a wrong view; confessing in the presence of an individual one rises (cf. *Vin*. i, 323, 330).

[2] Again, one falls speaking Dhamma line by line, but on confessing the offence one rises through one's own speech.

[3] One falls into a *F.M.* through another's proclamation made up to the third time; one rises through another's proclamation (that one should live under) probation.

[4] One offends with the speech-door, rises by body through a covering over (as) with grass.

[5] This is the offence of lying down on a couch belonging to an Order, having spread it for oneself; cf. *Exp*. 14. The word for "asleep" is *pasutta*, "awake" is *paṭibuddha*; neither word appears to occur elsewhere in *Vin*. See Intr., p. xv.

[6] *acittake āpajjati* means he falls into an *acittakāpatti*; *acittaka* occurs at text p. 207, but apparently not again in *Vin*.

[7] *VA*. 1329 here speaks of a collective offence, *sabhāgāpatti*, and says "whoever confesses one, falling into an offence of wrong-doing because of the confession, confesses a certain offence of Expiation and so on, and confessing that he falls into an offence of wrong-doing. But, falling into that offence of wrong-doing he rises from the offence of Exp. and so on, but rising from that offence of Exp. he falls into that". See *Vin*. i, 126.

[8] *VA*. 1329 says that in this tetrad one falls through doing the offence of

Four unariyan statements [1]: speaking of the seen as unseen, speaking of the heard as unheard, speaking of the sensed as unsensed, speaking of the cognized as uncognized. Four ariyan statements [1]: speaking of the unseen as unseen . . . of the uncognized as uncognized. And four further unariyan statements [1]: speaking of the unseen as seen, speaking of the unheard as heard, speaking of the unsensed as sensed, speaking of the uncognized as cognized. Four ariyan statements [2]: speaking of the seen as seen . . . the cognized as cognized. Four offences involving Defeat are shared by monks and nuns. Four offences involving Defeat are not shared by monks and nuns.[3] Four requisites: there is the requisite that should be guarded, protected, cherished, made use of [4]; there is the requisite that should be guarded, protected, not cherished, made use of; there is the requisite that should be guarded, protected, not cherished, not made use of; there is the requisite that should not be guarded, not protected, not cherished, not made use of.

There is the offence one falls into in the presence of, rises from in the absence of [5]; there is the offence one falls into in the absence of, rises from in the presence of [6]; . . . falls into in the presence of, rises from in the presence of [7]; there is the offence one falls into in the absence of, rises from in the absence of.[8] There is the offence one falls into unknowing, rises from knowing; . . . falls into knowing, rises from unknowing; . . . falls into unknowing, rises from unknowing; there is the offence one falls into knowing, rises from knowing.[9] By four means does one fall into an offence: one falls by body . . . by

not giving up a false view. Confessing, one rises through not-doing. One falls through not-doing, beginning with emission (*F.M.* 1), one rises from through doing probation. One falls also through the doing of admonishment, rises from by doing (see e.g. *Vin.* iii, 174, iv, 236).

[1] *Vin.* iv, 2. [2] *D.* iii, 232, *A.* ii, 246.

[3] See *BD.* iii, Intr. p. xxxii.

[4] A deviation from the four requisites as usually given: robe-material, bowl, etc. *VA.* 1330 says the first is one's own requisites, the second belongs to the Order, the third to a *cetiya* (shrine), and the fourth is a householder's requisite.

[5] *VA.* 1330: one falls in the presence of the Order into the offence of not giving up a pernicious view. But at the time of rising (from the offence), if there is nothing to be done by the Order, one rises in the absence of.

[6] Beginning with emission (*F.M.* 1). "Of the Order" is meant throughout.

[7] Referring to "admonition" in the various *F.M.*'s.

[8] I.e. when telling conscious lies and so on.

[9] This tetrad is like that on "unconscious", *acittaka*.

speech . . . by body, by speech; one falls by a resolution.[1] And by four further means does one fall into an offence: in the midst of an Order, in the midst of a group, in the presence of an individual, through the appearance of a sexual characteristic.[2] By four means does one rise from an offence: one rises by body . . . by speech . . . by body, by speech; one rises by a resolution. And by four further means does one rise from an offence: in the midst of an Order, in the midst of a group, in the presence of an individual, through the appearance of a sexual characteristic. Together with (its) acquisition he gets rid of the earlier, is established in the later, hintings are allayed, descriptions are stopped.[3] Together with (its) acquisition he gets rid of the later, is established in the earlier, hintings are allayed, descriptions are stopped.[3]

Four reprovings: one reproves for falling away from moral habit, [**126**] one reproves for falling away from good behaviour, one reproves for falling away from right views, one reproves for falling away from right mode of livelihood. Four probations: probation for concealing, probation for not concealing, purifying probation, concurrent probation.[4] Four mānattas: mānatta for concealing, mānatta for not concealing, mānatta for a fortnight, concurrent mānatta.[4] Four interruptions for a monk who is undergoing mānatta: dwelling with, dwelling away separated from, not announcing, going about with less than a group.[5] Four things discovered of themselves.[6] Four enjoyments (of food and so on, formally) accepted: for the time being, for a watch of the night, for seven days, for as long as life lasts.[7] Four great irregular things: (a decoction of) dung,

[1] *kammavācā.*

[2] *VA.* 1330 seems to refer this to *Vin.* iii, 35 (*Def.* I, **10**.6).

[3] Referring to the last tetrad.

[4] Split into two dyads at text p. 118; the first three also form a triad at text p. 121.

[5] *CV.* II, **7**.

[6] Text *sāmukkaṁsā*. At *Vin.* i, 16, 18, ii, 156, etc., we find *sāmukkaṁsikā dhammadesanā*: *dukkhaṁ samudayaṁ nirodhaṁ maggaṁ*. See *MA.* iii, 92. On the other hand *VA.* 1330 explains *cattāro sāmukkaṁsā* by *cattāro mahāpadesā*, but the rest of its explanation is in line with *MA.* iii, 92 and *DA.* 277. The *mahāpadesā* therefore are probably not to be taken here in the sense given them at e.g. *D.* ii, 123 ff.

[7] See e.g. *Vin.* iv, 83 (and *BD.* ii, 330 notes). "Food for the time being" probably refers to the five kinds of meals, given to be eaten at once.

urine, ashes, clay.[1] Four (formal) acts: a (formal) act for which leave should be asked, a (formal) act at which a motion is put, a (formal) act at which a motion is put and is followed by one resolution, a (formal) act at which a motion is put and is followed by a resolution made three times.[2] And four further (formal) acts: a (formal) act in an incomplete (Order carried out) by what is not the rule; a (formal) act in a complete (Order carried out) by what is not the rule; a (formal) act in an incomplete (Order carried out) by the rule; a (formal) act in a complete (Order carried out) by the rule.[3]

Four fallings away: falling away from moral habit ... from good behaviour ... from right views ... from right mode of livelihood. Four legal questions: legal question concerning disputes ... censure ... offences ... obligations.[4] Four defilements of an assembly: a monk who is poor in moral habit, evil in character is a defilement of an assembly; a nun ... a lay follower ... a female lay follower who is poor in moral habit, evil in character is a defilement of an assembly.[5] Four adornments of an assembly: a monk who is of moral habit, lovely in character is an adornment of an assembly; a nun ... a lay follower ... a female lay follower who is of moral habit, lovely in character is an adornment of an assembly.[6] There is the offence an incoming (monk) falls into, not a resident one[7]; there is the offence a resident (monk) falls into, not an incoming one[8]; there is the offence a resident monk falls into as well as an incoming one; there is the offence that neither a resident (monk) falls into nor an incoming one. There is the offence a (monk who is) going away falls into, not a resident one[9]; there is the offence a resident (monk) falls into, not one who is going away[10] ... there is the offence that neither one who is going away nor a resident one falls into.

[1] *Vin.* i, 206; also iv, 90.
[2] Forming two dyads at text p. 116.
[3] *Vin.* i, 111 f.
[4] *Vin.* ii, 88, iii, 164.
[5] *A.* ii, 225, reading *parisadussanā*; above and *AA.* iii, 210 read *-dūsanā*.
[6] *A.* ii, 225.
[7] *VA.* 1331 says here an incoming monk falls into an offence if he enters a vihāra with his sunshade up, his sandals on, his head covered—see *Vin.* ii, 207–8.
[8] The resident does not perform a resident's duties, *Vin.* ii, 210.
[9] Ibid. 211.
[10] Ibid. 210.

There is difference as to matter, not difference as to offence[1]; there is difference as to offence, not difference as to matter[2]; there is difference as to matter as well as difference as to offence[3]; there is difference neither as to matter nor as to offence.[4] There is similarity as to matter, not similarity as to offence[5]; there is similarity as to offence, not similarity as to matter[6]; there is similarity as to matter as well as similarity as to offence[7]; there is similarity neither as to matter nor as to offence.[8] There is the offence the preceptor falls into, not the one who shares his cell[9]; there is the offence one who shares a cell falls into, not the preceptor[9]; there is the offence the preceptor falls into as well as the one who shares his cell[10]; there is the offence neither . . . falls into. There is the offence the teacher falls into, not the pupil[11] . . . there is the offence neither the teacher nor the pupil falls into. For four reasons there is no offence in cutting short the rains: if the Order is split, or if there are those desirous of splitting an Order,[12] or if there is danger to life, or if there is danger to the Brahma-faring.[13] Four bad ways of verbal conduct: lying speech, slanderous speech, harsh speech, gossip.[14] Four good ways of verbal conduct: truthful speech, non-slanderous speech,

[1] *VA*. 1331: the four Defeats differ as to matter, not as to offence; similarly the *F.M*'s.

[2] *VA*. 1331: if a monk and a nun come into physical contact with one another, there is a *F.M.* for the monk and a *Def.* for the nun. Likewise, eating garlic is an Exp. for a nun, wrong-doing for a monk.

[3] I.e. in the four Defs. together with the 13 F.M's. So too, as between the F.M's and the Undetermineds.

[4] Beginning with the four Defs. that monks and nuns fall into separately. The meaning is that they fall separately and that they fall into offences that they share.

[5] *VA*. 1331: if a monk and a nun are in physical contact, there is similarity of matter, not of offence.

[6] In regard to the Defs. and the F.M's.

[7] In regard to the four Defs. for monks and nuns, and in regard to all the offences they have in common.

[8] In regard to the offences monks and nuns do not share.

[9] If either fails in carrying out his duties to the other.

[10] The remaining offences.

[11] The explanation of this tetrad is similar to the former one; see *Vin*. i, 61.

[12] *Vin*. i, 150 f. (*MV*. III, 11.5 ff.). The Pātimokkha may be recited in brief (*Vin*. i, 112 f.) and the Invitation curtailed (*Vin*. i, 169 f.) if these dangers are present.

[13] Dangers to life during the rains are specified at *Vin*. i, 148 f., and to the Brahma-faring at *Vin*. i, 150.

[14] Stock, as at *M*. iii, 22, 33, *A*. ii, 141. At *D*. iii, 232 the four are given under *anariyavohārā*.

gentle speech, utterance of mantras.[1] [127] There is, in taking, a serious offence that one falls into,[2] a slight one in enjoining[3]; there is, in taking, a slight offence that one falls into, a serious one in enjoining; there is, in taking and in enjoining, a serious offence that one falls into; there is, in taking and in enjoining, a slight offence that one falls into. There is the individual who merits respectful greeting, does not merit standing up for[4] . . . standing up for, not respectful greeting[5] . . . respectful greeting as well as standing up for[6] . . . merits neither respectful greeting nor standing up for.[7] There is the individual who merits a seat, does not merit standing up for . . . who merits neither a seat nor standing up for.[8]

There is the offence one falls into at a (right) time, not at a wrong time[9] . . . at a wrong time,[10] not at a right time . . . at a right time as well as at a wrong time . . . neither at a right time nor at a wrong time. There is the formal acceptance[11] allowable at a right time, not at a wrong time[12] . . . at a wrong time, not at a right time[13] . . . at a right time as well as at a wrong time[14] . . . allowable neither at a right time nor at a wrong time.[15] There is the offence one falls into in the border districts,[16] not in the middle ones[17] . . . in the middle districts, not in the border ones[18] . . . in the border districts as well as in the

[1] *A*. ii, 141; for references to *mantabhāsa* see *GS*. ii, 144, n. 1.
[2] *Def*. II (*Vin*. iii, 45).
[3] "enjoining—*payojento*." This appears to refer to *Vin*. iii, 53 f.
[4] This seems to refer to nuns in a refectory.
[5] Referring to a monk who that day received ordination after he had spent sixty years under probation.
[6] An older monk from one who is newly ordained.
[7] A newly ordained monk by a more senior one.
[8] The meaning is much the same as in the preceding tetrad. The first clause here has the same meaning as the second clause there, and the second the same as the first.
[9] Eating, having been invited to do so, *Exp*. 36.
[10] The offence of eating at a wrong time, *Exp*. 37.
[11] *paṭiggahita*, see text p. 126.
[12] *VA*. 1332 refers this to "before a meal"; see *Exp*. 46, Nuns' *Exp*. 15.
[13] A drink is allowable at a wrong time. "Not at a right time" refers to "the next day".
[14] Food for seven days and for as long as life lasts.
[15] Meat that is not allowable, see *Vin*. i, 218.
[16] Defined at *Vin*. i, 197.
[17] *VA*. 1332 says, settling on a boundary in the sea one falls in bordering districts, not in middle ones.
[18] Wearing sandals with many linings (*MV*. V, **1**.30), ordaining by a fivefold group (*MV*. IX, **4**.1), constant bathing (see *Exp*. 67), using hides as coverings (*MV*. V, **10**.6 ff.)—all allowed for border districts at *MV*. V, **13**.13.

middle ones . . . neither in the border districts nor in the middle ones. There is what is allowable in the border districts, not in the middle ones[1] . . . in the middle districts, not in the border ones[2] . . . in the border districts as well as in the middle ones[3] . . . neither in the border districts nor in the middle ones. There is the offence one falls into inside, not outside[4] . . . outside, not inside[5] . . . neither inside nor outside . . . inside as well as outside. There is the offence one falls into inside the boundary, not outside the boundary[6] . . . outside the boundary, not inside the boundary[6] . . . inside the boundary as well as outside the boundary[7] . . . neither inside the boundary nor outside the boundary. There is an offence one falls into in a village, not in a forest[8] . . . in a forest, not in a village[9] . . . in a village as well as in a forest[10] . . . neither in a village nor in a forest.

Four reprovings[11]: showing the matter, showing the offence, objection to living in communion, objection to the proper duties. Four preliminary things to be done.[12] Four occasions when things seem right.[13] Four Expiations (containing the words) "not for another".[14] Four agreements of the monks.[15] Four

[1] See previous note.

[2] Presumably not ordaining by a group of five (*MV*. IX, 4.1) and the opposites of the cases given in the last note but one above.

[3] *VA*. 1333 cites the five kinds of salts allowed as medicines (*MV*. VI, 8.1).

[4] To lie down encroaching on (the space intended for elders): *Exp*. 16; see also *Vin*. i, 47, ii, 213, 220, 224, iv, 42.

[5] Going away and leaving a couch and so on that belong to the Order out in the open air, *Exp*. 14.

[6] *VA*. 1333: an incoming monk, not fulfilling his duties, falls inside a boundary; one going away falls outside the boundary.

[7] One who tells lies and so on falls inside and outside the boundary.

[8] See the Sekhiyas connected with "amid the houses".

[9] A nun, waiting for the sun to rise, falls into an offence in a forest, not in a village.

[10] E.g. lying speech.

[11] Another four at text p. 125 f.

[12] (Making ready) a broom, a light, water and a seat, *VA*. 1333. This has the appearance of being the duty of a novice who is preparing a cell for an older monk. A broom is allowed at *Vin*. ii, 130. *VA*. gives another four *pubbakiccā*: the complete purity of the consent (*chanda*, see *Exp*. 79), *utukkhāna* (? has this anything to do with *khtyanaka*, criticism, see *BD*. iii, 59, n. 2), counting the monks, and exhortation.

[13] *pattakallā*; word at e.g. *Forf*. 18, 19. *VA*. 1333 says: Observance, as many monks are come who are eligible for a formal act, (if) collective offences are not to be found, and (if) individuals who are to be avoided are not in this, *tasmiṁ*.

[14] Referring to *Exp*. 16, 42, 77, 78.

[15] Referring to *Forf*. 2, 14, 29, *Exp*. 9.

followings of a wrong course: he follows a wrong course through partiality (desire) . . . through hatred . . . through confusion . . . through fear.[1] Four non-followings of a wrong course: he does not follow a wrong course through partiality . . . hatred . . . confusion . . . fear. Possessed of four qualities an unconscientious monk, following a wrong course through partiality . . . hatred . . . confusion . . . fear, splits an Order.[2] Possessed of four qualities a modest monk, not following a wrong course through partiality . . . hatred . . . confusion . . . fear, makes harmonious an Order that was split.[2] Discipline should not be asked about of a monk[3] who is possessed of four qualities: if he follows a wrong course through partiality . . . fear.[2] Discipline should not be asked about by a monk[3] who is possessed of four qualities: if he follows a wrong course through partiality . . . fear.[2] Questions on Discipline should not be answered for a monk[3] who is possessed of four qualities . . . should not be answered by a monk[3] who is possessed of four qualities: if he follows a wrong course through partiality . . . fear. An explanation should not be given to a monk[3] who is possessed of four qualities . . . [**128**] Discipline should not be discussed together with a monk[3] who is possessed of four qualities: if he follows a wrong course through partiality . . . fear. There is an offence one who is ill falls into, not one who is not ill[4] . . . one who is not ill falls into, not one who is ill[5] . . . one who is ill falls into as well as one who is not ill[6] . . . neither one who is ill falls into nor one who is not ill. Four suspensions of the Pātimokkha are not legally valid.[7] Four suspensions of the Pātimokkha are legally valid.[7]

Concluded are the Tetrads

Its summary:

Through one's own speech, by body, and asleep, unconscious,
And falling into, through doing, statements are four likewise, /

[1] See e.g. *Vin.* ii, 14, iii, 238, 246, iv, 238.
[2] See *CV.* VII.
[3] See text p. 123.
[4] See Nuns' *Forf.* 4, 5; also above text p. 121.
[5] See *Exp.* 32, 38, 39, 56, 57, etc.
[6] Lying speech and so on.
[7] *Vin.* ii, 242.

And by monks and nuns, and requisites, in the presence of,
Unknowing, by body, and by means, one rises from is likewise fourfold, /
With the acquisition, reprovings, and it is called probations,
Mānatta, and undergoings too, discovered by themselves, (formal) acceptance, /
Great irregular (things), (formal) acts, again (formal) acts, fallings away,
Legal questions, and those poor in moral habit, adornment, and on an incoming one, /
One going away, difference as to matter, similarity, and about a preceptor,
Teacher, reason, bad conduct, good conduct, /
Taking, and individual, one who merits, and about a seat,
At a (right) time, and also it is allowable, and it is allowable in the border districts, /
Inside, and inside a boundary, and in a village, and reprovings,
Preliminary duties, it seems right, " not for another," and agreements, /
A wrong course and not a wrong course too, unconscientious, and about a modest one,
And two on whom may be asked, likewise two on what one may answer,
Explanation, discussion, ill, and about suspension. [4]

5. *Pentads*

Five offences.[1] Five classes of offence.[1] Five matters that are trained in.[1] Five deeds whose fruit comes with no delay.[2] Five individuals who are certain.[3] Five offences involving cutting down.[4] In five ways does one fall into an offence.[5] Five offences due to lying speech.[6] In five ways does it not

[1] See text p. 91 f.
[2] See *Vin.* ii, 193.
[3] Or " fixed ". They are the ones who do a deed whose fruition comes at once. See text p. 115.
[4] *Exp.* 87, 89, 90, 91, 92.
[5] *VA.* 1334: through conscientiousness, ignorance, a scrupulous nature, one thinks that something is allowable when it is not, or that something is not allowable when it is.
[6] See text p. 193. *VA.* lists Def. (No. iv), grave offence (*Vin.* iii, 99), one of wrong-doing (*Vin.* i, 104, iii, 100 f., and *Def.* IV), F.M. (No. 8), Exp. (No. 1, also *Def.* II, 7.12, 45, and *Def.* IV).

become a (formal) act: either one does not carry out a (formal) act by oneself, or one does not look about for another (monk), or one does not give consent or complete purity, or one protests when a (formal) act is being carried out,[1] or when there is the view that a (formal) act that has been carried out is not legally valid. In five ways does it become a (formal) act: either one carries out a (formal) act by oneself, or one looks about for another (monk), or one gives consent or complete purity, or one does not protest when a (formal) act is being carried out, or when there is the view that a (formal) act that has been carried out is legally valid. Five things are allowable to a monk who is an almsfood-eater[2]: walking for alms without having asked for permission to do so,[3] a group-meal,[4] an out-of-turn-meal,[5] no determining upon,[6] no assigning.[7] A monk who is possessed of five qualities,[8] [**129**] whether he be a depraved monk or one who is steady[9] in morality is mistrusted and suspected if his resort (for alms) is among prostitutes, or among widows, or among grown girls, or among eunuchs, or among nuns. Five oils[10]: sesamum oil, oil of mustard seed, oil from the "honey-tree",[11] oil from the castor-oil plant, oil from tallow. Five tallows: tallow from bears, tallow from fish, tallow from alligators, tallow from swine, tallow from donkeys.[12] Five losses: loss of relations, loss of possessions ... by illness ... in moral habit, loss in (right) view.[13] Five prosperities: prosperity in relations ... possessions

[1] *Exp.* 79, Nuns' *F.M.* 4.
[2] Begging for almsfood is one of the ascetic practices, see *Vism.* 60, 66.
[3] Cf. *Vin.* i, 254. [4] *Exp.* 32. [5] *Exp.* 33.
[6] *VA.* 1334 refers to *Exp.* 32 by saying "It is said 'in a group-meal except at a right time' (*Vin.* iv, 73 f.) means having determined on a right time there is determination for a meal". The word *adhiṭṭhāna* does not occur in *Exp.* 32.
[7] *avikappanā*, referring to *Exp.* 33 (*Vin.* iv, 78).
[8] This pentad is at *Vin.* i, 70 (in another context) and at *A.* iii, 128 as above.
[9] Reading is *pāpabhikkhu pi akuppadhammo pi*, with v. ll. See *GS.* iii, 98, n. 1. Slightly different reading at *A.* iii, 128. *VA.* 1334 says since he is steady (not liable to anger ?) and since he is one whose cankers are destroyed, he must avoid therefore what are not resorts (for alms).
[10] Oil is one of the five general medicines allowed, e.g. *Forf.* 23. These five oils occur also at *MA.* ii, 344, *SA.* ii, 294.
[11] *madhuka-tela. Madhuka* is the tree *Bassia latifolia*.
[12] Allowed at *Vin.* i, 200 if used with oil.
[13] *D.* iii, 235, *A.* iii, 147, and three at *Vin.* iv, 277. See text p. 194. It is difficult to decide on suitable renderings for *vyasana* and its opposite *sampadā*. The former is loss, deficiency, reverse; the latter blessing, good fortune, success, gain.

. . . health . . . moral habit, prosperity in (right) view.[1] Five nullifications of guidance from a preceptor: when a preceptor has gone away or left the Order or died or gone over to another side (of the Order), and command is the fifth.[2] Five persons should not be ordained: one lacking the full age,[3] one lacking a limb,[4] one who has fallen away from the matter,[5] one who is a *karaṇadukkaṭaka*,[6] one who is not complete.[6] Five refuse-rag-robes[7]: (rags thrown down) in a charnel-ground, outside a shop, gnawn by rats, gnawn by white ants, scorched by fire. And five further refuse-rag-robes: (those) gnawn by cattle, gnawn by goats, a robe from a shrine, one from a (king's) consecration, one worn going to or coming from (a charnel-ground).

Five carryings-away[8]: a carrying-away by theft[9] . . . by force . . . by stratagem . . . by concealment, a carrying-away at a casting of the *kusa*-grass.[10] Five great thieves are found in the world.[11] Five things not to be disposed of.[12] Five things not to be divided up.[13] Five offences originate by means of body, not by speech, not by thought.[14] Five offences originate by means of body and by means of speech, not by means of thought.[15] Five offences lead on to confession.[16] Five Orders.[17] Five (ways for) the recital of the Pātimokkha.[18] Ordination may be conferred by a group with a Vinaya expert as the fifth (member) in all border districts.[19] Five advantages in the formal making of the kaṭhina-cloth.[20] Five (formal) acts.[21] Five offences (for which the offender may be admonished) up

[1] *D.* iii, 235, *A.* iii, 147. See text p. 194.
[2] *Vin.* i, 62.
[3] *addhānahīna*, referring to *Exp.* 65; see text p. 117.
[4] See *MV.* I.71 (not to go forth).
[5] *vatthuvipanna*.
[6] See text p. 117.
[7] List of 23 given at *Vism.* 62, not in the above order. This list does not include the second item in the next pentad.
[8] Mentioned at *DA.* 71, also at *Asl.* 98 (which mentions Smp. by name). *VA.* 375 ff. explains each term.
[9] *Def.* II.
[10] *Def.* II.7, 9.
[11] *Def.* IV.1, 3.
[12] *CV.* II.15, 2.
[13] *CV.* II.16, 2.
[14] Text p. 94: the first origination of offences.
[15] Text p. 95: the third origination of offences.
[16] See also among the Units. *VA.* 1334 says: leaving aside Def. and F.M.—the remainder.
[17] *MV.* IX.4, 1.
[18] *MV.* II.15, 1.
[19] *MV.* V.13, 11.
[20] There will be five allowable things when the kaṭhina cloth is made up, *Vin.* i, 154.
[21] *Vin.* i, 49.

to the third time.[1] There is an offence involving Defeat for in five ways taking something that has not been given.[2] There is a grave offence for . . . [2] There is an offence of wrong doing for in five ways taking something that has not been given.[2] Five unallowable things should not be made use of: what has not been given, and what is not known about, and what is not allowable, and what has not been formally accepted, and what has not been made "left over".[3] Five allowable things may be made use of: what has been given . . . and what has been made "left over". Five unmeritorious gifts are considered by the world to be meritorious [4]: a gift of intoxicants, a gift for a festival, a gift of women, a gift of bulls, a gift of pictures.[5] Five arisen things are hard to drive away [6]: attachment that has arisen is hard to drive away, hatred . . . confusion . . . garrulousness [7] . . . a mind that wanders [8] when it has arisen is hard to drive away. There are five advantages in brooms [9]: one calms one's own mind, one calms the mind of others, devas are glad, [**130**] one accumulates kamma that is conducive to what is pleasant, at the breaking up of the body after dying one arises in a good bourn, a heaven world. Five further advantages in brooms: one calms one's own mind . . . devas are glad, the Teacher's instruction is carried out, people coming after fall into the way of (right) views.[10]

If he is possessed of five qualities an expert on Discipline is reckoned as ignorant: if he does not put a limit to his own speech, if he does not put a limit to the speech of another (person), if, not having put a limit to his own speech, not having

[1] From *VA*. 1334 these are to be identified as: Nuns' *Def.* III, the offences being Def., grave, wrong-doing (*Vin.* iv, 218 f.); Monk's *F.M.* 10, *Exp.* 68. There are of course several more *sikkhāpadā* requiring admonishment up to the third time.

[2] *Def.* II, as at *Vin.* iii, 54.

[3] *Exp.* 35.

[4] Reading *pañca dānāni apuññāni puññasammatāni lokassa*. *Miln.* 278 f., in enumerating ten gifts, of which the first five are as above, reads however *dasa . . . dānāni loke adānasammatāni*, ten gifts are considered in the world as not-gifts. See too *AA*. iv, 185 which gives four of the above but in a different order and omits the last, *cittakammadāna*.

[5] Cf. *Vin.* iv, 298 *cittāgāra*, picture-gallery.

[6] As at *A*. iii, 184 f.

[7] *paṭibhāna*, wordiness, desire to talk.

[8] *gamiyacitta*.

[9] No comparable passage has been traced so far. *VA*. 1335 ff. gives a story in explanation of each clause except the final one. Brooms are allowed to monks at *Vin.* ii, 130.

[10] One might cf. *Vin.* ii, 108, *A*. iii, 256.

put a limit to the speech of another (person), he has a (formal) act carried out not according to the rule, not with (his) acknowledgment. If he is possessed of five qualities an expert on Discipline is reckoned as clever: if he puts a limit to his own speech . . . has a (formal) act carried out according to the rule, with (his) acknowledgment. And if he is possessed of five further qualities the expert on Discipline is reckoned as ignorant: if he does not know what is an offence,[1] if he does not know what is the root of an offence,[2] if he does not know the arising of an offence,[3] if he does not know the stopping of an offence,[4] if he does not know the course leading to the stopping of an offence.[5] If he is possessed of five qualities an expert on Discipline is reckoned as clever: if he knows what is an offence . . . if he knows the course leading to the stopping of an offence. And if he is possessed of five further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is a legal question . . . the root [6] . . . the arising [7] . . . the stopping [8] . . . the course leading to the stopping of a legal question.[9] If he is possessed of five qualities . . . reckoned as clever: If he knows . . . the course leading to the stopping of a legal question. And if he is possessed of five further qualities an expert on Discipline is reckoned as ignorant: if he does not know the subject [10] . . . the provenance [11] . . . the laying down [12] . . . the supplementary laying down, if he does not know the

[1] *VA*. 1337 says he thinks it is a Def. or a F.M. and does not know the difference between the seven classes of offence.

[2] He does not know the two roots: body and speech.

[3] The six originations of offences.

[4] It is stopped and allayed by confessing.

[5] He does not know the seven decidings.

[6] *VA*. 1338: there are thirty-three roots: twelve for legal questions concerned with disputes, fourteen for those concerned with censure, six for those concerned with offences, one for those concerned with obligations.

[7] For dispute there are the eighteen ways connected with schism; for censure the four fallings away; for offence the seven classes of offence; for obligation the four obligations of an Order.

[8] He cannot achieve a firm opinion through Dhamma, Vinaya, the Teacher's instruction.

[9] He does not know that the legal questions are settled by two, four, three, one decidings respectively. See text p. 101 ff., in the Samatha Section.

[10] The subject of the seven classes of offence.

[11] Of the seven provenances (see text p. 144) he does not know that this rule of training was laid down here, that one there.

[12] The first laying down of each rule of training.

sequence of the connecting words.[1] If he is possessed of five qualities an expert on Discipline is reckoned as clever: if he knows the subject . . . the sequence of the connecting words. And if he is possessed of five further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is a motion, if he does not know the carrying out of the motion,[2] if he is not skilled in what comes first,[3] if he is not skilled in what comes afterwards,[3] and if he is one who is unknowing of the (right) time.[4] If he is possessed of five qualities an expert on Discipline is reckoned as clever: if he knows what is a motion . . . if he is skilled in what comes afterwards, if he is one who is knowing of the (right) time. And if he is possessed of five further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is an offence and what is not an offence, if he does not know what is a slight and what a serious offence, if he does not know what is an offence that can be done away with and one that cannot be done away with,[5] if he does not know what is a very bad offence and one that is not very bad, if he has not learnt properly from a succession of teachers, has not attended properly, has not reflected on properly. If he is possessed of five qualities an expert on Discipline is reckoned as clever: if he knows what is an offence and what is not an offence . . . if he has learnt properly from a succession of teachers, has attended properly, has reflected on properly. And if he is possessed of five further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is an offence and what is not an offence, if he does not know what is a slight and what a serious offence, if he does not know what is an offence that can be done away with and one that cannot be done away with, if he does not know what is a very bad offence and one that is not very bad, [131] and if the two Pātimokkhas have not been properly handed down to him in detail, not properly sectioned, not

[1] *anusandhivacanapatha*. *VA*. 1338 says he does not know the subject according to the sequence of meaning in the talk and in the thought.

[2] There is carrying out a motion on nine occasions beginning with "restoration", *osāraṇā*; see *Vin*. i, 322 and *VA*. 1031.

[3] He does not know that the motion should come first and not afterwards.

[4] He speaks unasked, unbidden, and does not know the time, the field (*khetta*) or the occasion (*okāsa*) for a motion; *VA*. 1338 f.

[5] See text p. 115.

properly regulated, not properly investigated clause by clause and in respect of the linguistic form.[1] If he is possessed of five qualities . . . clever: if . . . the two Pātimokkhas have been properly handed down to him in detail, properly sectioned, properly regulated, properly investigated clause by clause and in respect of the linguistic form. And if he is possessed of five further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is an offence and what is not an offence . . . if he does not know what is a very bad offence and one that is not very bad, and if he is not skilled in investigating[2] a legal question. If he is possessed of five qualities . . . clever: . . . and if he is skilled in investigating a legal question.

Five forest-dwellers[3]: one is a forest-dweller from stupidity, from confusion; one of evil desires, filled with covetousness is a forest-dweller; one is a forest-dweller from madness, from a deranged mind; one is a forest-dweller at the thought, "It is praised by Buddhas and disciples of Buddhas"; one is a forest-dweller because he is of few wishes, because of contentment, because of subduedness, because of aloofness, because this is of good avail. Five almsfood-eaters, five refuse-rag-wearers, five tree-root-dwellers, five charnel-ground-dwellers, five open-air-dwellers, five three-robe-wearers, five house-to-house-seekers, five who are sitters, five who use any bed, five eaters at one session, five refusers of food later, five who eat bowl-food: . . . one is a bowl-food-eater from stupidity . . . because this is of good avail.

A monk who is possessed of five qualities should not live independently[4]: if he does not know the Observance, if he does not know the (formal) acts for Observance,[5] if he does not know the Pātimokkha, if he does not know the recital of the Pātimokkha,[6] if it is less than five years (since his ordination).[7] A monk who is possessed of five qualities may live independently: if he knows the Observance . . . if it is five years or more than five years (since his ordination).[7] And a monk who

[1] As at *Vin.* i, 65, iv, 51, etc. Cf. text p. 134, 191. [2] *vinicchaya.*
[3] As at text p. 193. *A.* iii, 219 gives ten of these thirteen ascetic practices in a slightly different order. This varies too at *Vism.* 59.
[4] The five qualities given at *Vin.* i, 80 f. are not repeated here.
[5] *Vin.* i, 111. [6] The four items to here are at *Vin.* i, 116, 119.
[7] *Vin.* i, 81.

is possessed of five further qualities should not live independently: if he does not know the Invitation, if he does not know the (formal) acts for Invitation,[1] if he does not know the Pātimokkha, if he does not know the recital of the Pātimokkha, if it is less than five years (since his ordination). A monk who is possessed of five qualities may live independently: . . . if it is five years or more than five years (since his ordination). And a monk who is possessed of five further qualities should not live independently: if he does not know what is an offence and what is not an offence, if he does not know what is a slight and what a serious offence, if he does not know what is an offence that can be done away with and one that cannot be done away with, if he does not know what is a very bad offence and one that is not very bad, if it is less than five years (since his ordination). A monk who is possessed of five qualities may live independently: if he knows . . . what is and what is not a very bad offence, if it is five years or more than five years (since his ordination). A nun who is possessed of five qualities should not live independently: if she does not know the Observance, if she does not know the (formal) acts for Observance, if she does not know the Pātimokkha, if she does not know the recital of the Pātimokkha, if it is less than five years (since her ordination). [132] A nun who is possessed of five qualities may live independently . . . or more than five years (since her ordination). And a nun who is possessed of five further qualities should not live independently . . . (*the same paragraphs as above repeated for nuns*) . . . if she knows what is and what is not a very bad offence, and if it is five years or more than five years (since her ordination).

Five perils for one of unpleasing (actions)[2]: the self upbraids the self, and the wise, having adjudicated,[3] blame him, an evil rumour spreads abroad (about him), he does his time while he is confused, at the breaking up of the body after dying he arises in a sorrowful way, a bad bourn, the Downfall, Niraya. Five advantages for one of pleasing (actions)[4]: the self does

[1] *Vin.* i, 160.
[2] *A.* iii, 255. *VA.* 1339 says *apāsādikan ti kāyaduccaritādi akusalakammaṁ vuccati.*
[3] *anuvijja*; *A.* iii, 255 reads *anuvicca.*
[4] *A.* iii, 255.

not upbraid the self, and the wise, having adjudicated, praise him, a lovely rumour spreads abroad (about him), he does his time while he is unconfused, at the breaking up of the body after dying he arises in a good bourn, a heaven world. And five further perils for one of unpleasing (actions)[1]: non-believers are not pleased, there is wavering among some believers, the Teacher's instruction is not carried out, people coming after fall[2] into the way of wrong views,[3] his mind is not pleased. Five advantages for one of pleasing (actions)[4]: non-believers are pleased, there is increase of believers, the Teacher's instruction is carried out, people coming after do not fall[5] into the way of wrong views, his mind is pleased. Five perils for one who is dependent on families[6]: he falls into (the offence of) walking for alms without having asked for permission,[7] he falls into (the offence of) sitting down in private,[8] he falls into (the offence of sitting down) on a concealed seat,[8] he falls into (the offence of) teaching Dhamma to women in more than five or six sentences,[9] and he lives full of aspirations after sense-pleasures. Five perils for a monk who is dependent on families: living in too much association with families there is a constant seeing of the women-folk, if there is seeing there is contact,[10] if there is contact there is intimacy, if there is intimacy there is desire, if his mind (is affected by) desire this may be expected for the monk: either he will fare the Brahma-faring dissatisfied or he will fall into some defiling[11] offence or, disavowing the training, he will revert to the secular life.[12]

Five kinds of propagation[13]: propagation from roots . . . from stems . . . from joints . . . from cuttings, and fifthly propagation from seeds. Fruit that is in five ways allowable to recluses may be made use of[14]: if it is damaged[15] by fire, damaged by a knife, damaged by (one's) nail, if it is seedless,

[1] *A.* iii, 255 f.
[2] Text reads *nāpajjati*; *A.* iii, 256 *āpajjati*.
[3] Clause also at *Vin.* ii, 108.
[4] *A.* iii, 256.
[5] Text reads *āpajjati* as does *A.* iii, 256.
[6] *A.* iii, 258 f. "Dependent on families", *kulūpaka*, as at *Vin.* iii, 131, 135.
[7] *anāmantacāra* as at *Vin.* i, 254.
[8] Undetermined offence, No. 1.
[9] *Exp.* 7.
[10] Cf. *F.M.* 2.
[11] *VA.* 1339, such as the very bad offence of coming into physical contact.
[12] Cf. *Vin.* iii, 23 f. (in *Def.* I).
[13] *Vin.* iv, 34.
[14] *Vin.* ii, 109 (*CV.* V.5.2).
[15] Reading here is *parajita*; at *Vin.* ii, 109 *paracita*.

and the fifth is if the seeds have been discharged. Five purifications [1]: having recited the provenance, the rest may be announced as though it had been heard (already): this is the first purification; having recited the provenance, having recited the four offences involving Defeat, the rest may be announced as though it had been heard (already): this is the second purification; having recited the provenance, having recited the four offences involving Defeat, having recited the thirteen offences entailing a Formal Meeting of the Order, the rest may be announced as though it had been heard (already): this is the third purification; having recited the provenance . . . offences involving Defeat . . . entailing a Formal Meeting of the Order, [**133**] having recited the two Undetermined Offences, the rest may be announced as though it had been heard (already): this is the fourth purification; recital in full is the fifth. And five further purifications: recital of the rules,[2] Observance when there is entire purity,[2] Observance when there is determination,[2] Invitation, and the fifth is Observance with "being all together". Five advantages for an expert in Discipline [3]: his own body of moral habit is well guarded, well protected; he is a shelter for those who are affected by scruples; confidently he lives in the midst of an Order; with Dhamma he restrains adversaries (of the Teaching) [4] from one who is well restrained; he is one who practises for the stability of True Dhamma. Five suspensions of the Pātimokkha are not legally valid.[5] Five suspensions of the Pātimokkha are legally valid.[5]

Concluded are the Pentads

Its summary:

Offence, classes of offence, trained in, and with no delay,
Individuals, and also cutting down, and he falls, due to, /
And it does not become, it becomes, allowable, mistrusted oil,
Tallow, loss, prosperity, nullification, and as to a person, /

[1] Also text p. 189. At *Vin.* i, 112 these are called the five ways of reciting the Pātimokkha.
[2] As at text p. 123, in the Triads.
[3] See text p. 184 (XV.**2**, 9).
[4] *paccatthike saha dhammena suniggahitaṁ nigganhāti.*
[5] *Vin.* ii, 242 (*CV.* IX.**3**, 3).

Charnel-ground, and gnawn by cattle, theft, and he is called a thief,
Not to be disposed of, not to be divided up, from body, from body and speech, /
Confession, an Order, recital, bordering, and about kaṭhina,
(Formal) acts, up to the third time, defeat, grave, wrong-doing, /
Unallowable, and allowable, unmeritorious, hard to drive away,
Brooms, and a further (five), speech, and also about an offence, /
Legal question, subject, motion, offence, and the two,
These are slight (and) they are strong[1]: distinguish between the dark and the bright ; /
Forest, and almsfood-eater, refuse-rag, tree, charnel-ground-dwellers,
In the open air, and robe, house-to-house, a sitter, /
Bed, refusers of food later, and too the bowl-food-eater,
Observance, Invitation, and also an offence and what is not an offence,
And similarly these dark and bright items are for nuns too, /
Unpleasing (person), pleasing, likewise a further two,
Dependent on families, too much, propagation, and allowable to recluses, /
Purification, and a further too, Discipline, and not legally valid,
Likewise legally valid is spoken of : concluded are the fair Pentads. [5]

6. *Sextets*

Six forms of irreverence.[2] Six forms of reverence.[2] Six matters that are trained in.[2] Six "proper courses".[3] Six originations of offences.[2] Six offences involving cutting down.[4]

[1] *lahukathamakā*, no doubt reading °*thamakā* for °*thāmakā* metri causa.

[2] See text p. 92.

[3] *F.M.* 13 (*Vin.* iii, 186), *Forf.* 10, 22, *Exp.* 34, 71, 84. *VA.* 1339 says these six are in the Monks' Pātimokkha only. Nuns' *F.M.* 10 is in "the seven proper courses" at text p. 134, at beginning of the Septets.

[4] Same as the five intended at the beginning of VI. 5 (text p. 128) with the addition of Nuns' *Exp.* 22.

In six ways does one fall into an offence.[1] Six advantages for an expert in Discipline.[2] Six "at most".[3] One may be away, separated from that robe for six nights.[4] Six [134] (kinds of) robe-material.[5] Six (kinds of) dyes.[6] Six offences originate from body and thought, not from speech.[7] Six offences originate from speech and thought, not from body.[7] Six offences originate from body and speech and thought.[7] Six (formal) acts.[8] Six roots of disputes.[9] Six roots of censure.[9] In length six spans of the accepted span.[10] In breadth six spans.[11] Six nullifications of guidance from a teacher.[12] Six supplementary layings down about bathing.[13] Taking a robe that is imperfectly executed he goes away.[14] Taking with him a robe that is imperfectly executed he goes away.[14]

A monk who is possessed of six qualities may ordain, he may give guidance, a novice may attend him: if he is possessed of an adept's body of moral habit . . . body of concentration . . . body of wisdom . . . body of freedom . . . body of the vision and knowledge of freedom, if he is of ten years' standing or more than ten years' standing.[15] And a monk who is possessed of six further qualities may ordain . . . a novice may attend him: if he is possessed of an adept's body of moral habit and encourages another as to an adept's body of moral habit . . . if he is himself possessed of an adept's body of the vision and

[1] See VI. **5** (p. 128).

[2] These six are the same as the five advantages given towards end of VI. **5** with the addition of "the Observance is his responsibility", *tass' ādheyyo uposatho*.

[3] Identified as *Forf.* 1, 3, 7, 10, 14, 16 by *VA.* 1340 which names another eight "at most" and gives the method for constructing other sextets.

[4] *VA.* 1340 refers to this clause, *chārattaṁ ticīvarena vippavasitabbaṁ*, as one of the other "at mosts". Probably it should read with *Vin.* iii, 263 and *VA.* 1340 *tena cīvarena* instead of *ticīvarena*.

[5] *Vin.* i, 281. [6] Ibid. 286.

[7] *VA.* 1340 refers us to the three "cycles" in the Anantarapeyyāla.

[8] *VA.* 1340 identifies these as the four (formal) acts of censure, guidance, banishment and reconciliation (see *Vin.* i, 49); the (formal) acts for not seeing and for not making amends for an offence—to be taken as one (formal) act; and the one act for not giving up a pernicious view. A different set of six (formal) acts is given at *Vin.* i, 317.

[9] See above IV. **1**.1, 14. [10] *Exp.* 91. [11] *Exp.* 92.

[12] *Vin.* i, 62. [13] *Exp.* 57.

[14] *VA.* 1340 says these two cycles are in the Kaṭhinakkhandhaka, i.e. at *MV.* VII, **4**.1 and **5**.1.

[15] *MV.* I, **37**.2.

knowledge of freedom and encourages another as to an adept's body of the vision and knowledge of freedom, if he is of ten years' standing or more than ten years' standing.[1] And a monk who is possessed of six further qualities may ordain . . . a novice may attend him: if he comes to have faith, if he comes to feel shame, if he comes to be cautious, if he comes to be of stirred up energy, if he comes to be of ready mindfulness, if he is of ten years' standing or of more than ten years' standing.[2] And a monk who is possessed of six further qualities may ordain . . . a novice may attend him: if, in regard to moral habit, he has not fallen away from moral habit; if, in regard to good habits, he has not fallen away from good habits; if, in regard to (right) view, he has not fallen away from right view; if he has heard much; if he is intelligent; if he is . . . of more than ten years' standing.[3] And a monk who is possessed of six further qualities may ordain . . . a novice may attend him: if he is competent to tend or get another to tend a pupil or one who shares a cell who is ill, to allay or get another to allay dissatisfaction that has arisen, to dispel or get another to dispel, by means of Dhamma, remorse that has arisen, if he knows what is an offence, if he knows the removal of an offence, if he is . . . of more than ten years' standing.[4] And a monk who is possessed of six further qualities may ordain . . . a novice may attend him: if he is competent to make a pupil or one who shares a cell train in the training regarding the fundamentals of conduct, to lead him in the training regarding the fundamentals of the Brahma-faring, to lead him in what pertains to Dhamma, to lead him in what pertains to Discipline, to discuss or get another to discuss, by means of Dhamma, a false view that has arisen, if he is of . . . more than ten years' standing.[5] And a monk who is possessed of six further qualities may ordain . . . a novice may attend him: if he knows what is an offence, if he knows what is not an offence, if he knows what is a slight offence, if he knows what is a serious offence, if the two Pātimokkhas in full have been properly handed down to him, properly sectioned, properly regulated, properly investigated clause by clause and in respect of the linguistic form, if

[1] Ibid. 5. [2] Ibid. 7. [3] Ibid. 9. [4] Ibid. 11. [5] Ibid. 13.

he is . . . of more than ten years' standing.[1] Six suspensions of the Pātimokkha are not legally valid.[2] Six suspensions of the Pātimokkha are legally valid.[2]

Concluded are the Sextets

Its summary :

Irreverences, and reverences, trained in, and " proper courses " too,
Originations, and also cuttings down, ways, and about advantage, /
And " at mosts ", six nights, robe-material, and dyes,
Six too from body and mind, as well as six from speech and mind, /
And from body, speech and mind, (formal) acts, and also dispute,
Censure, and in length, breadth, and about guidance, /
Supplementary layings down, taking, and similarly taking with one,
Adepts, one who encourages, faith, and in regard to moral habit,
Ill, fundamentals of conduct, offence, not legally valid, legally valid. [**6**]

7. *Septets*

Seven offences.[3] Seven classes of offence.[3] Seven matters that are trained in.[4] Seven " proper courses ".[5] Seven carryings out on the acknowledgment of are not legally valid.[6] Seven carryings out on the acknowledgment of are legally valid.[6] There is no offence in going to seven (classes of people) if the business can be done in seven days.[7] Seven advantages for the expert in Discipline.[8] Seven " at mosts ".[9] [**135**] It is to be

[1] Ibid. 15. [2] *Vin.* ii, 242.

[3] At text p. 117 these two items appear to form the two members of one dyad. Why do they not here, nor " five offences, five classes of offence " do likewise ? See also text p. 91.

[4] See text p. 91. [5] Add Nuns' *F.M.* 10 to the six given at text p. 133.

[6] *Vin.* ii, 83. [7] In *MV.* III, 7.

[8] To those enumerated in the Pentads add " the Observance and the Invitation are deposited in him ", *VA.* 1341.

[9] The commentator has not decided which of the examples he enumerates at *VA.* 1340 are to be taken up here. See above, p. 215, n. 3.

forfeited at sunrise on the seventh day.[1] Seven decidings.[2] Seven (formal) acts.[3] Seven raw grains.[4] In breadth seven inside.[5] Seven supplementary layings down for a group-meal.[6] After one has accepted medicines they may be used as a store for at most seven days.[7] Taking a robe that has been made up he goes away.[8] Taking with him a robe that has been made up he goes away.[9] There is not an offence of a monk's that should be seen.[10] There is an offence of a monk's that should be seen.[10] There is an offence of a monk's for which amends should be made.[10] Seven suspensions of the Pātimokkha are not legally valid.[11] Seven suspensions of the Pātimokkha are legally valid.[11]

A monk who is possessed of seven qualities is an expert on Discipline: if he knows what is an offence, if he knows what is not an offence; if he knows what is a slight offence, if he knows what is a serious offence; if, possessed of moral habit,[12] he lives controlled by the control of the Pātimokkha; if, possessed of right conduct and resort, seeing danger in the slightest faults, he, undertaking them, trains himself in the rules of training; if he is one who acquires at will, without trouble, without difficulty, the four meditations that are of the purest mentality—abidings in ease here and now; and if, by the destruction of the cankers, he, having realized here and now by his own super-knowledge the freedom of mind and the freedom through wisdom that are cankerless, enters and abides therein. And if a monk is possessed of seven further qualities he is an expert on Discipline: if he knows what is an offence . . . if he knows what is a serious offence; if he is one who has heard much, remembers what he has heard, stores up what he has heard—those things, lovely in the beginning, lovely in the middle, lovely at the ending which, with the meaning and the

[1] *Forf.* 29, 2. [2] *Vin.* iv, 207.

[3] Comy. is silent. Perhaps here one should take the formal acts for not seeing an offence and for not acknowledging one as two formal acts, and not combine them as in the Sextets.

[4] *Vin.* iv, 264, and see *BD.* i, 83, n. 4. [5] *F.M.* 6, 2, 1.

[6] *Exp.* 32. [7] *Forf.* 23. [8] *MV.* VII, 2, 1. [9] *MV.* VII, 3, 1.

[10] According to *VA.* 1341 these are three septets and occur in the Campeyyakakkhandhaka, i.e. *MV.* IX, 5.

[11] *Vin.* ii, 242.

[12] For this and the three following qualities, cf. e.g. *M.* Sta. 53.

spirit declare the Brahma-faring wholly fulfilled, perfectly purified, such things are much heard by him, borne in mind, familiarized by speech, pondered over in the mind, and are well penetrated by right view [1]; if he is one who acquires at will . . . enters and abides therein. And if a monk is possessed of seven further qualities he is an expert on Discipline : . . . if he knows what is a serious offence ; if the two Pātimokkhas have been properly handed down to him in detail, properly sectioned, properly regulated, properly investigated clause by clause and in respect of the linguistic form ; if he is one who acquires at will . . . enters and abides therein. And if a monk is possessed of seven further qualities he is an expert on Discipline : if he knows . . . what is a serious offence ; if he recollects a variety of former habitations, that is to say one birth and two births . . . [2] . . . thus he recollects a variety of former habitations in all their modes and in detail ; if with deva-like vision surpassing that of men, he sees beings as they are passing hence . . . [3] . . . thus with the deva-like vision surpassing that of men does he see beings as they are passing hence and coming to be—mean, excellent, fair, foul, and he comprehends that beings are in a good bourn, in a bad bourn according to kamma ; and if, by the destruction of the cankers . . . he enters and abides therein. And if a monk is possessed of seven further qualities . . . [**136**] he shines as an expert on Discipline . . . (*here and following read* he shines as an expert on Discipline *instead of* he is an expert on Discipline, *and repeat the foregoing paragraphs exactly*) . . . abides therein.

Seven bad conditions : if one is lacking in faith, is without conscience, is without shame, is one who has heard little, is lazy, is of muddled mindfulness, and is one weak in wisdom.[4] Seven right conditions : if one has faith, is conscientious, is scrupulous, is one who has heard much, is one whose energy is stirred up, is one whose mindfulness is raised up, and is one full of wisdom.[5]

Concluded are the Septets

[1] Cf. *Vin.* ii, 95, 249, *M.* i, 356. [2] See *Def.* I, **1**, 6. [3] See *Def.* I, **1**, 7.
[4] Five of these items are at *MV.* I, **36**, 6. For the seven see *A.* iv, 145.
[5] Five of these are given at *MV.* I, **36**, 7. The seven are at *D.* iii, 252, 282, *A.* iv, 145, *Vbh.* 349.

Its summary :

Offence, classes of offence, trained in, and " proper courses " too,
Not legally valid, and legally valid, and no offence if within seven days, /
Advantages, " at mosts," sunrise, and about deciding,
(Formal) acts, and raw grains, inside, for a group-meal, /
For at most seven days, taking, and similarly taking with him,
There is not, there is, and there is, not legally valid, and legally valid, /
Four experts [1] on Discipline, and four shining monks,[1]
And seven wrong conditions too, seven right conditions are taught. [7]

8. *Octets*

That monk should not be suspended for not seeing an offence by one possessed of eight advantages.[2] That offence should be confessed even out of faith in others if they are possessed of eight advantages.[3] Eight " up to the third time ".[4] In eight ways does one bring a family into disrepute.[5] Eight headings for the accruing of robe-material.[6] Eight headings for the withdrawing of the kaṭhina (privileges).[7] Eight kinds of drinks.[8] Devadatta, overcome and his mind controlled by eight bad conditions, is doomed to the Downfall, to Niraya, staying there for an eon, incurable.[9] Eight things belonging to the world.[10] Eight important rules.[11] Eight matters that should be confessed.[12] Lying speech is eightfold.[13] [137] Eight factors for Observance.[14] Eight factors for (going on) a message.[15] Eight

[1] Meaning four groups each of experts and of shining monks, each with seven qualities.
[2] *MV*. X, **1**, 6, 7. [3] *MV*. X, **1**, 8.
[4] *F.M*. 10, 11, 12, 13, Nuns' *F.M*. 7, 8, 9, 10. [5] *F.M*. 13, **2**.
[6] *MV*. VIII, **32**, 1, 2. [7] *MV*. VII, **1**, 7. [8] *MV*. VI, **35**, 6.
[9] As at *CV*. VII, **4**, 7. [10] *D*. iii, 260, *A*. iv, 156 f.; see *GS*. iv, 107, n. 2.
[11] *Vin*. ii, 255, iv, 51, *A*. iv, 276.
[12] Perhaps referring only to the eight Pāṭidesaniyas for Nuns.
[13] This must refer to *Exp*. 4, **2**, 1 : definition of telling a conscious lie.
[14] The eightfold sīla ; given at *A*. iv, 248 ff. in detail, and in brief at *VA*. 1342 = *Utt-vin*. ver. 651 ; see text p. 213.
[15] *Vin*. ii, 201.

customs for members of other sects.[1] Eight marvellous and wonderful things about the great ocean.[2] Eight marvellous and wonderful things in this Dhamma and Discipline.[3] Eight "not left overs".[4] Eight "left overs".[4] It is to be forfeited on the eighth day at sunrise.[5] Eight offences involving Defeat.[6] Completing the eighth thing she should be expelled.[7] By completing an eighth thing it is marked out even if not (actually) marked out.[8] Ordination having eight formulas.[9] (Seats) should be risen from for eight nuns.[10] A seat should be given to eight nuns.[11] The woman lay disciple asked for eight boons.[12] A monk who is possessed of eight qualities may be agreed upon as an exhorter of nuns.[13] Eight advantages for an expert in Discipline.[14] Eight "at mosts".[15] A monk against whom a (formal) act for specific depravity has been carried out must act rightly in regard to eight things.[16] Eight suspensions of the Pātimokkha are not legally valid.[17] Eight suspensions of the Pātimokkha are legally valid.[18]

Concluded are the Octets

Its summary :

Not that monk, and in others, up to the third time, bringing into disrepute,
Headings, removal of the kaṭhina (privileges), drinks, and overcome by, /

[1] Referred to the Mahākhandhaka by *VA*. 1342, probably to *MV*. I, **38**.
[2] *Vin*. ii, 237 f. [3] Ibid. 238. [4] *Vin*. iv, 82. [5] *Forf*. 23.
[6] See *BD*. iii, 175, n. 4. [7] Nuns' *Def*. IV.
[8] The Comy. is of no help here. I believe this clause to refer to *F.M*. 6—on marking out a site for a hut.
[9] Again Comy. of no help. This phrase, *aṭṭhavācikā upasampadā*, does not appear to occur in *Vin*. i–iv. The reference may be to *CV*. X, **22**, the ordination of a nun through a messenger. *Utt-vin*. 648 says : having eight formulas by a messenger for nuns means an eightfold ordination with a formal act having a motion that is followed by a resolution made three times.
[10] Reading above is *paccuṭṭhātabbaṁ*. The reference is to *CV*. X, **18** which, however, reads *na paṭibāhitabbaṁ*, should not be reserved.
[11] *Vin*. ii, 274. [12] Ibid. 242 f. [13] *Exp*. 21, **2** and see *Vin*. ii, 264.
[14] Add to his five advantages given in the Pentads that Observance, Invitation, and the Order's (formal) acts may be deposited in him, *VA*. 1342.
[15] Of the fourteen given at *VA*. 1340 the first six form a sextet. *VA*. does not specify which further ones are intended here.
[16] *VA*. 1342 says this refers to the Samathakkhandhaka (*CV*. IV) and begins with "he must not suspend the Observance for an ordinary monk, nor the Invitation". I cannot trace the exact reference.
[17] *Vin*. ii, 242 f. [18] Ibid. 243.

Belonging to the world, important rules, to be confessed, lying,
Observances, factors for a message, other sects, and in the sea, /
Wonderful, not left over, left over, to be forfeited,
Defeats, the eighth thing, not marked out, ordination, /
And too rising from a seat, boon, and about an exhorter,
Advantages, "at mosts," acting in regard to eight things,
Not legally valid, and legally valid: the Octets are well proclaimed. [8]

9. *Nonads*

Nine occasions for ill-will.[1] Nine (ways of) averting ill-will.[1] Nine matters that are trained in.[2] Nine offences at once.[3] An Order is split by nine (monks).[4] Nine sumptuous foods.[5] In (eating) nine kinds of meat there is an offence of wrong-doing.[6] Nine recitals of the Pātimokkha.[7] Nine "at mosts". Nine things rooted in craving.[8] Ninefold pride.[9] Nine robes may be allotted.[10] Nine robes should not be assigned. In length nine spans of the accepted span.[11] Nine gifts are not legally valid.[12] Nine recipients [13] are not legally valid. Nine enjoyments [13] are not legally valid. Three gifts are legally valid; three recipients are legally valid [14]; three enjoyments [14] are legally valid. Nine (ways of) making known are not legally

[1] Given at text p. 168, and at *D.* iii, 262, *A.* iv, 408.
[2] In regard to the occasions for ill-will, *VA.* 1342.
[3] Quoting *Vin.* iii, 186 and referring to *F.M.* I–IX.
[4] Referring to *Vin.* ii, 204. [5] Given at *Vin.* iv, 88. [6] *Vin.* i, 218 ff.
[7] Five ways of reciting it are to be found at *Vin.* i, 112.
[8] Given at *D.* ii, 58, *A.* iv, 400, *Vbh.* 390 = *VA.* 1342 f.
[9] Given at *Vbh.* 389 f.
[10] *VA.* 1343: such as the three robes and a cloth for the rains; see *Vin.* i, 296 f.
[11] *Exp.* 92, 1.
[12] *VA.* 1343 says (a gift meant for an Order) is changed for another Order, a shrine or an individual; if meant for a shrine it is given to another shrine or an Order or an individual; if meant for an individual it is changed over to another individual or an Order or a shrine.
[13] Of these gifts, according to *VA.* 1343.
[14] *VA.* 1343 says tending only to an Order, to a shrine or to an individual, one gives to the relevant one only. Each is one of the three recipients in the enjoyment of the gift.

valid.[1] Nine (ways of) making known are legally valid.[2] Two nonads for a (formal) act that is not legally valid.[3] [138] Two nonads for a (formal) act that is legally valid.[3] Nine suspensions of the Pātimokkha are not legally valid.[4] Nine suspensions of the Pātimokkha are legally valid.[4]

Concluded are the Nonads

Its summary:

Occasions for ill-will, averting, trained in, and at once,
And is split, and sumptuous, meat, recital, and "at mosts", /
Craving, pride, allottings, and assigned, spans,
Gifts, recipients, enjoyments, and again the threefold when legally valid, /
Not legally valid, makings known that are legally valid, and two nonads twice,
Suspensions of the Pātimokkha that are and are not legally valid. [**9**]

10. *Decades*

Ten occasions for ill-will.[5] Ten (ways of) averting ill-will.[5] Ten matters that are trained in. A wrong view founded on ten (tenets).[6] A right view founded on ten (tenets).[7] Ten (ways of) taking up an extreme view.[8] Ten wrongnesses.[9] Ten rightnesses.[9] Ten ways of unskilled action.[10] Ten ways of skilled action.[10] Ten distributions of voting tickets are not legally valid.[11] Ten distributions of voting tickets are legally valid.[11] Ten rules of training for novices.[12] If he is possessed of ten qualities a novice should be expelled.[13]

[1] *CV*. IV, **2**.
[2] *CV*. IV, **3**.
[3] *VA*. 1343 refers this to the first rule of training in the Ovādavagga, i.e. to *Exp*. 21, and probably **3**, 2 there.
[4] *Vin*. ii, 243.
[5] *A*. v, 150.
[6] *N'atthi dinnaṁ*, etc. according to *VA*. 1343; found frequently, e.g. at *D*. i, 55, *A*. i, 268 f.
[7] E.g. *A*. i, 269.
[8] *antaggāhikā diṭṭhi*, mentioned at *Vin*. i, 172, see *BD*. iv, 226, n. These views begin with *sassato loko* according to *VA*. 1343, and occur frequently in the Pali Canon, e.g. at *A*. v, 193, *M*. i, 157, though not under the title of *antaggāhikā diṭṭhi*.
[9] Add wrong or right knowledge, *ñāṇa*, and freedom, *vimutti*, to the eight factors of the Way, e.g. *A*. v, 240.
[10] *D*. iii, 269.
[11] *Vin*. ii, 85.
[12] *Vin*. i, 83 f.
[13] Ibid. 85.

If he is possessed of ten qualities an expert on Discipline is reckoned as ignorant: if he does not put a limit to his own speech, if he does not put a limit to the speech of another (person), if, not having put a limit to his own speech, to the speech of another (person), he has a (formal) act carried out not according to rule, not with his acknowledgment,[1] if he does not know what is an offence, if he does not know what is the root of an offence, if he does not know the arising . . . the stopping . . . the course leading to the stopping of an offence. If he is possessed of ten qualities an expert on Discipline is reckoned as clever: if he puts a limit to his own speech . . . if he knows what is an offence . . . the course leading to the stopping of an offence. And if he is possessed of ten further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is a legal question . . . the root of a legal question . . . the arising . . . the stopping . . . the course leading to the stopping of a legal question, if he does not know the subject . . . the provenance . . . the laying down . . . the supplementary laying down . . . the sequence of the connecting words.[2] If he is possessed of ten qualities an expert on Discipline is reckoned as clever: if he knows what is a legal question . . . the sequence of the connecting words. And if he is possessed of ten further qualities [139] an expert on Discipline is reckoned as ignorant: if he does not know what is a motion, if he does not know the carrying out of a motion, if he is not skilled in what comes first, if he is not skilled in what comes afterwards, and if he is one unknowing of the (right) time, if he does not know what is an offence and what is not an offence, if he does not know a slight and a serious offence, if he does not know what is an offence that can be done away with and one that cannot be done away with, if he does not know what is a very bad offence and one that is not very bad, if he has not learnt properly from a succession of teachers, has not attended properly, has not reflected on properly.[3] If he is possessed of ten qualities an expert on Discipline is reckoned as clever: if

[1] These five clauses form one pentad at text p. 130, and the next five another pentad.

[2] As at text p. 130, two pentads.

[3] As at text p. 130 f., again two pentads.

he knows what is a motion . . . if he has learnt properly from a succession of teachers, has attended properly, has reflected on properly. And if he is possessed of ten further qualities an expert on Discipline is reckoned as ignorant: if he does not know what is an offence and what is not an offence, if he does not know a slight and a serious offence, if he does not know what is an offence that can be done away with and one that cannot be done away with, if he does not know what is a very bad offence and one that is not very bad, and if the two Pātimokkhas in full have not been properly handed down to him, not properly sectioned, not properly regulated, not properly investigated clause by clause and in respect of the linguistic form, if he does not know what is an offence and what is not an offence . . . if he does not know what is a very bad offence and one that is not very bad, and if he is not skilled in investigating a legal question.[1] If he is possessed of ten qualities . . . clever: if he knows what is an offence . . . and if he is skilled in investigating a legal question.

A monk possessed of ten qualities may be agreed upon for a referendum.[2] Dependent on ten reasons a rule of training for disciples is laid down by the Tathāgata.[3] Ten perils in entering a king's women's quarters.[4] Ten objects as (alms-) gifts.[5] Ten gems.[6] A tenfold Order of monks.[7] One may ordain through a group of ten (monks).[8] Ten refuse-rag-robes.[9] Wearers of ten colours for robes.[10] One may wear an extra robe for at most ten days.[11] Ten (colours of) semen.[12] Ten (kinds of) women.[13] Ten (kinds of) wives.[13] Ten points promulgated at Vesālī.[14] Ten individuals who are not to be greeted.[15] Ten ways of cursing.[16] One brings slander in

[1] Forming two pentads at text p. 131.
[2] *Vin.* ii, 95.
[3] Given e.g. at *Vin.* iii, 21.
[4] *Vin.* iv, 159.
[5] Food, drink, etc., as at *D.* iii, 258, *M.* iii, 205, *A.* iv, 239, v. 271.
[6] *ratana*, taken by *VA.* 1344 to be those given at *Vin.* ii, 238. *Utt-vin.* 281 takes the view that the ten are drink, food, clothes and so on.
[7] *Vin.* i, 319; cf. Ibid. 195.
[8] *Vin.* i, 58; cf. Ibid. 319.
[9] See the two pentads at text p. 129.
[10] See e.g. *Vin.* i, 306, ii, 267 where seven colours are mentioned for robes. *VA.* 1344 says "ten colours according to the Kurundiya. But the Mahā-atthakathā says that to the nine allowable robes add the bathing cloth, or the vest (for nuns)".
[11] *Forf.* I, **2**.
[12] *Vin.* iii, 112.
[13] Ibid. 139.
[14] *CV.* XII, **1**, 8.
[15] *CV.* VI, **6**, 5.
[16] *Exp.*2.

ten ways.[1] Ten lodgings.[2] They asked for ten boons.[3] Ten suspensions of the Pātimokkha are not legally valid.[4] Ten suspensions of the Pātimokkha are legally valid.[4] Ten advantages from conjey.[5] Ten (kinds of) flesh are not allowed.[6] Ten "at mosts".[7] An experienced competent monk who is of ten years' standing may let go forth,[8] may ordain,[9] may give guidance,[10] a novice may attend him.[11] An experienced competent nun who is of ten years' standing [12] may let go forth ... a woman novice may attend her.[13] Agreement to ordain [14] may be accepted by an experienced competent nun who is of ten years' standing. Training should be given to a girl who has been married for ten years.[15]

Concluded are the Decades

Its summary:

[**140**] Ill-will, averting, matters, wrong (view), and right (view), taking up an extreme (view),
And wrongnesses too, rightnesses, unskilled, and also skilled, /
Not legally valid, and legally valid tickets, novices, and expelling,
Speech, and legal question too, motion, and slight too, /
Slight (and) serious these: discriminate between the dark and the bright,

[1] *Exp.* 3.

[2] *senāsanāni*. The ten, or rather eleven, as given at *VA.* 1344 should be compared with the ten items given in a definition of *seyyā* at *Vin.* iv, 41 of which eight are in common.

[3] *VA.* 1344 says Visākhā asked for eight (see text p. 137): "the woman lay disciple asked for eight boons"), King Suddhodana for one (*Vin.* i, 82 f.) and Jīvaka for one (*Vin.* i, 280).

[4] *Vin.* ii, 243.

[5] *Vin.* i, 221.

[6] *Vin.* i, 218 ff.

[7] See the list at *VA.* 1340.

[8] (?).

[9] See *MV.* I, **31**, 8.

[10] *MV.* I, **35**, 2.

[11] See *MV.* I, **36**, 17.

[12] At *Vin.* iv, 329 it is said that no nun should ordain while she is of less than twelve years' standing.

[13] Not traced.

[14] *vuṭṭhāpana*, ordination by nuns only. See *BD.* iii, Intr. p. xliv ff., liii. See also Nuns' *Exp.* 75, though here again the nun has to be of twelve, not ten years' standing.

[15] See Nuns' *Exp.* 65, 66. Again both these rules speak of twelve years, and not of ten.

And referendum, and training, and women's quarters, objects, /
Gems, and tenfold, likewise ordination,
Refuse-rags, and wearers, ten days, semen, women, /
Wives, ten points, not to be greeted, and about cursing,
And slander too, and lodgings, and boons, not legally valid, /
Legally valid, conjey, and flesh, "at mosts," monk, nun,
Ordination, married girl: the Decades are well proclaimed. [**10**]

11. *Elevens*

Eleven individuals who, if they have not been ordained, should not be ordained; if they have been ordained, they should be expelled.[1] Eleven (kinds of) shoes are not allowable.[2] Eleven (kinds of) bowls are not allowable.[3] Eleven (kinds of) robes are not allowable.[4] Eleven "up to the third time".[5] Eleven things which are stumbling-blocks (preventing women from becoming) nuns should be asked about.[6] Eleven (kinds of) robes may be allotted.[7] Eleven (kinds of) robes may not be assigned.[8] On the eleventh day at sunrise [9] it is an offence of expiation involving forfeiture. Eleven (kinds of) "blocks" are allowable.[10] Eleven (kinds of) buckles are allowable.[11] Eleven (kinds of) earth are not allowable.[12] Eleven (kinds of) earth are allowable.[12] Eleven nullifications of guidance.[13] Eleven

[1] *MV.* I, **60–68**.
[2] *VA.* 1344 says ten made with gems (*MV.* V, **8**, 3) and the wooden shoe (*MV.* V, **6**, 4).
[3] *CV.* V, **8**, 2, **9**, 1.
[4] *MV.* VIII, **29**, 1.
[5] E.g. Nuns' *Def.* III, Nuns' *F.M.* 7, 8, 9, 10, 11, Nuns' *Exp.* 36, and Monks' *Exp.* 68. See also text p. 136 in the Eights.
[6] This appears to refer to the opening sentence of *CV.* X, **17**, though twenty-four things called stumbling-blocks, beginning with these eleven, are, in fact, enumerated there.
[7] Nine are given at *Vin.* i, 297 (*MV.* VIII, **20**, 2). To these *VA.* 1345 adds the bathing cloth (for nuns, see *Vin.* i, 292 f., ii, 272) and (the nuns') vest (Nuns' *Exp.* 96). In neither passage is allotting mentioned. Cf. *Utt-vin.* p. 282.
[8] Nine of those allotted may not be assigned. *VA.* 1345 adds *gaṇṭhikā*, "block" (see *CV.* V, **29**, 3) and buckle, *vidha* (*CV.* V, **29**, 2).
[9] *Forf.* 1, 2, 21, 23, 29, Nuns' *Forf.* 1, for example.
[10] *CV.* V, **29**, 3.
[11] *CV.* V, **29**, 2.
[12] In the *paṭhavīsikkhāpada* according to *VA.* 1345. *VA.* 759 on *Exp.* 10 refers to this as *paṭhavīkhaṇasikkhāpada*. But no kinds of earth mentioned there are said to be allowable or unallowable; see *VA.* 759 however.
[13] Five from a preceptor, six from a teacher, *MV.* I, **36**, 1.

individuals are not to be greeted.[1] Eleven "at mosts".[2] They asked for eleven boons.[3] Eleven defects in boundaries.[4] Eleven perils to be expected for an individual who reviles and abuses.[5] If the freedom of mind that is loving-kindness [6] is practised, developed, made much of, made a basis, made a vehicle, persisted in, become familiar with and well established, eleven advantages [7] are to be expected: one sleeps in comfort, wakes in comfort, dreams no evil dream,[8] is dear to human beings, dear to non-human beings, devatās guard him, fire, poison and weapons do not affect him, his mind is easily concentrated, the expression on his face is serene, he does his (karmic) time unconfused, and if he penetrates no higher (to arahantship than the attainment of loving-kindness) he reaches the Brahma-world (on deceasing from this life). If the freedom of mind that is loving-kindness is practised . . . well established, these eleven advantages are to be expected.

Concluded are the Elevens

Its summary:

Should be expelled, and shoes, and bowls, and robes,
The third, and should be asked about, allotting, assigning, /
[**141**] Sunrise, blocks, buckles, and not allowable, allowable,
Guidance, and also not to be greeted, "at mosts," and boons,
And defects in boundaries, reviling, loving-kindness—
The Elevens are done. [**11**]

Concluded is As to Gradation

[1] Ten occur in the Decads; see *CV*. VI, **6**, 5. *VA*. 1345 says these are meant together with the *agga*, and all are to be found in the Senāsanakkhandhaka (*CV*. VI). Perhaps the *agga* signifies the *bhattagga* in the second pentad "not to be greeted", text p. 205.

[2] The *paramāni* also occur in the Sextets, Septets, Octads, Nonads and Decads. See also the fourteen on text p. 146 below.

[3] In addition to the ten boons on text p. 139, there is also the boon Mahāpajāpatī asked for, *CV*. X, **3**, 1, not granted by the Buddha.

[4] *VA*. 1345 says beginning with "they agreed on too small a boundary" will be handed down in the Kammavagga (see text p. 220–223), i.e. at text p. 221 in [5] where eleven features are given. See also *Kkvt*. 4 f.

[5] *A*. v, 317, which *VA*. 1345 refers to as a Buddhavacana, gives these perils.

[6] *A*. v, 342; also at *Jā*. ii, 61, *Miln*. 198.

[7] Eight are given at *A*. iv, 150, but are not in the Octets above.

[8] Or, sees no evil (in) a dream.

Its summary :

The Units, as well as the Dyads, and the Triads, Tetrads, Pentads,
Six, seven, eights, and Nonads, ten, and the Elevens, /
For the welfare of all beings, by Such a One who made known Dhamma
Were the stainless Gradations taught by the Great Hero. /

VII. (1) ANSWERS ABOUT THE BEGINNING OF OBSERVANCE [1]

(Uposathādivissajjana)

[142] What is the beginning of a (formal) act for Observance, what is in the middle, what is the ending? What is the beginning of a (formal) act for Invitation . . . What is the beginning of a (formal) act of censure . . . of guidance . . . of banishment . . . of reconciliation . . . of suspension . . . of imposing probation, of sending back to the beginning, of inflicting mānatta (discipline), of rehabilitation, what is the beginning of a (formal) act for ordination, what is in the middle, what is the ending? What is the beginning of a nullification of a (formal) act of censure . . . of guidance . . . of banishment . . . of reconciliation . . . of suspension . . . What is the beginning of a verdict of innocence . . . of a verdict of past insanity . . . of a decision for specific depravity . . . of a covering over (as) with grass . . . What is the beginning of an agreement as to an exhorter of nuns . . . of an agreement to be away, separated from the three robes . . . of an agreement as to a rug [2] . . . of an agreement as to a silver-remover [3] . . . as to an assigner of outer cloaks [4] . . . as to an assigner of bowls [5] . . . as to a walking-staff [6] . . . as to string [7] . . . as to a walking-staff and string,[7] what is in the middle, what is the ending?

What is the beginning of a (formal) act for Observance, what is in the middle, what is the ending? The "being all together" [8] is the beginning of a (formal) act for Observance, carrying out [9] is in the middle, the conclusion is the ending. What is the beginning of a (formal) act for Invitation . . . ? The "being all together" is the beginning . . . the conclusion is the ending. What is the beginning of a (formal) act of censure . . . of guidance . . . of banishment . . . of reconciliation

[1] It would seem that this title has been adopted by Oldenberg from *VA*. 1346, and refers to [1] only, [2] being called Aṭṭhavasappakaraṇa.

[2] *Forf*. 14.

[3] *Forf*. 18.

[4] *Vin*. ii, 177 (*CV*. VI, **21**, 3).

[5] *Forf*. 22, **2**, 1.

[6] *CV*. V, **24**, 2. For this and next see above VI, **3** (towards end).

[7] *CV*. V, **24**, 3.

[8] See *MV*. II, **14**.

[9] *VA*. 1346 speaks of *pubbakiccaṁ katvā*, perhaps referring to *MV*. II, **20**.

. . . of suspension . . . of imposing probation . . . of sending back to the beginning . . . of inflicting mānatta (discipline) . . . of rehabilitation . . . The matter and the individual are the beginning, a motion is in the middle, a resolution is the ending.[1] What is the beginning for a (formal) act of ordination . . . ? The individual is the beginning of a (formal) act for ordination, a motion is in the middle, a resolution is the ending.

What is the beginning of a nullification of a (formal) act of censure . . . of guidance . . . of banishment . . . of reconciliation . . . of suspension, what is in the middle, what is the ending ? Proper conduct is the beginning, a motion is in the middle, a resolution is the ending.[2]

What is the beginning of a verdict of innocence . . . [**143**] of a verdict of past insanity . . . of a decision for specific depravity . . . of a covering over (as) with grass . . . of an agreement as to an exhorter of nuns . . . of an agreement as to a walking-staff and string, what is in the middle, what is the ending ? The matter and the individual are the beginning, a motion is in the middle, a resolution is the ending. [**1**]

[1] See *CV.* I, 1-8.

[2] *CV.* I, 5, 6.

VII. (2) EXPOSITION OF REASONS

(Atthavasapakaraṇa)

Founded on ten reasons a rule of training is laid down by the Tathāgata for disciples,[1] for the excellence of the Order, for the comfort of the Order, for the restraint of evil minded individuals, for the living in comfort of well behaved monks, for the control of the cankers belonging to the here-now, for the combating of the cankers belonging to a future state, for the benefit of non-believers, for the increase in the number of believers, for the maintenance of True Dhamma, for the furthering of Discipline.

That which is the excellence of the Order is the comfort of the Order. That which is the comfort of the Order is for the restraint of evil minded individuals. That which is for the restraint of evil minded individuals is for the living in comfort of well behaved monks . . . That which is for the maintenance of True Dhamma is for the furthering of Discipline.

That which is the excellence of the Order is the comfort of the Order. That which is the excellence of the Order is for the restraint of evil minded individuals . . . That which is the excellence of the Order is for the furthering of Discipline.

That which is the comfort of the Order is for the restraint of evil minded individuals . . . That which is the comfort of the Order is for the furthering of Discipline.

That which is the comfort of the Order is the excellence of the Order . . .

. . . .

That which is for the furthering of Discipline is the excellence of the Order . . . That which is for the furthering of Discipline is for the maintenance of True Dhamma.

> A hundred meanings,[2] a hundred clauses, and two hundred
> expressions,

[1] *Vin.* iii, 21, in *Def.* I; also *Vin.* iv, 213, in Nuns' *Def.* I.

[2] *VA.* 1346 f. says " every beginning word (*mūla*) of these ten words (*pada*), from its tenfold linking (with the other words) is called ' a hundred words ' (*padasata*). There are a hundred meanings (*attha*) on account of each later word, and a hundred clauses (*dhamma*) on account of each earlier one . . . A hundred expressions (*nirutti*) on account of expressions for illuminating the

Four hundred knowledges are in the exposition of the "reasons".

Concluded is the Exposition of the Reasons [2]

CONCLUDED IS THE GREAT DIVISION [1]

Its summary:

At first there are eight for questions,[2] and eight again in the conditions,[3]
These are sixteen for monks and sixteen for nuns. /
Consecutive repetitions,[4] Synopsis,[4] and also the Gradation,[5]
Invitation [6] and about the reasons: the classification of the Great Analysis. /

meaning, a hundred expressions on account of expressions for the truth of the clauses (*dhammabhūtānaṁ*) (make) two hundred expressions. In the two hundred meanings are a hundred knowledges, in the hundred clauses are a hundred knowledges, in the two hundred expressions are two hundred knowledges—so four hundred knowledges are to be found."

[1] *VA*. 1347 takes this to mean "the Commentary on the Mahāvagga". The *MV*. is at *Vin*. i, 1–360; its Comy. occupies the whole of *VA*. vol. v. But the uddāna that now follows refers to all the Parivāra material up to here, except there is no catch-word for the short Ch. V.

[2] Above I, **1–8**, II, **1–8**. [3] Above I, **9–16**, II, **9–16**.

[4] *peyyāla-antarabhedā* refers, I believe, to the two Sections of Ch. IV above. Regarding these as one heading in the Mahāvagga, and allowing for the absence of reference to Ch. V, the above total would amount to the seven headings required up to this point.

[5] Here the reading is *ekuttarikaṁ*; in last line of text p. 141 it is *ekuttarikā*. The "conclusion" however on p. 141 reads *ekuttarakaṁ*.

[6] *pavāraṇā* instead of, as at beginning of Section VII, *uposatha*.

VIII. COLLECTION OF STANZAS

(Gāthāsaṁgaṇika)

[144] Arranging the robe over one shoulder, stretching forth the joined palms in salutation,
Hoping for what, for what purpose are you come here? [1] /
The "layings-down" in the two Disciplines that come up for recitation on Observance days,
How many are these rules of training? In how many towns laid down? [2] /
Fortunate for you is the emergence,[3] judiciously do you inquire,
I will tell you truly (so that you may be) skilled herein.[4] /
The "layings-down" in the two Disciplines that come up for recitation on Observance days—
They are three hundred and fifty laid down in seven towns. /
In which seven towns were they laid down? Please (give) me the answer to that.
Listening to what is said, I will follow it so that it may be for our welfare. /
The layings down were only in Vesālī, Rājagaha and Sāvatthī, at Āḷavī
And Kosambī, and among the Sakyans and among the Bhaggas.[5] /
How many were laid down in Vesālī, how many made in Rājagaha,

[1] *VA*. 1346 says the Sammāsambuddha is here speaking to the Ven. Upāli.

[2] *VA*. ascribes this stanza, *imaṁ gāthaṁ*, to the Ven. Upāli—printed as prose in the text.

[3] *bhaddako te ummaṅgo*, which *VA*. 1348 puts into the plural: *bhaddakā te pañhā*, fortunate are these questions (or, for you, *te*, the questions are fortunate). "It is 'emergence', *ummaṅga*, because the questions are lasting, having emerged out of the darkness of ignorance." On the other hand, the Dicty. meaning given to *ummaṅgā* in this passage is "unlucky", on the analogy of *ummagga*. Also, the word appears in close proximity above to *bhaddaka*, lucky or fortunate; but "unlucky" here seems to me to give no sense.

[4] *VA*., in ascribing this verse to the Buddha, says that Upāli asked all these questions in the time of the Buddha, and the Lord replied. At the time of the Council Mahākassapa asked and Upāli replied.

[5] Verse cited at *VA*. 1305.

At Sāvatthī how many were there, how many likewise at Āḷavī? /
How many were laid down at Kosambī, how many spoken among the Sakyans,
How many laid down among the Bhaggas—tell that to me who have asked. /
10 Ten were laid down in Vesālī, twenty-one made in Rājagaha,
Two hundred and ninety-four were all made in Sāvatthī, /
Six were laid down in Āḷavī, eight made in Kosambī,
Eight spoken among the Sakyans, three laid down among the Bhaggas. /
Listen to those laid down in Vesālī as they really are:
Intercourse,[1] (human) being,[2] further,[3] extra,[4] and black,[5] /
Fact,[6] out-of-turn meal,[7] cleansing the teeth,[8] naked ascetic,[9]
And reviling among the nuns[10]: these ten were made in Vesālī. /
15 Listen to those laid down in Rājagaha as they really are:
Taking what has not been given,[11] and two in Rājagaha on an unfounded charge,[12] /
And two on schisms also,[13] inner robe,[14] silver,[15] yarn,[16] and on making look down,[17]
[145] Almsfood procured,[18] group-meal,[19] at a wrong time,[20] and calling on,[21] bathing,[22] under twenty.[23] /
Having given away a robe,[24] giving directions[25]: these were made in Rājagaha.
Mountain-top,[26] walking,[27] likewise by showing favouritism[28]—twenty-one. /
Listen to those laid down in Sāvatthī as they really are:
Four Defeats, Formal Meetings of the Order come to sixteen. /

[1] *Def.* I. [2] *Def.* III. [3] *Def.* IV. [4] *Forf.* 1.
[5] *Forf.* 12. [6] *Exp.* 8. [7] *Exp.* 33. [8] *Exp.* 40.
[9] *Exp.* 41. [10] Nuns' *Exp.* 52. [11] *Def.* II. [12] *F.M.* 8, 9.
[13] *F.M.* 10, 11. [14] *Forf.* 5. [15] *Forf.* 18. [16] *Forf.* 26.
[17] *Exp.* 13. [18] *Exp.* 29. [19] *Exp.* 32. [20] *Exp.* 37.
[21] *Exp.* 46. [22] *Exp.* 57. [23] *Exp.* 65. [24] *Exp.* 81.
[25] *Conf.* 2. [26] Nuns' *Exp.* 10. [27] Nuns' *Exp.* 39, 40.
[28] Nuns' *Exp.* 81.

And there are the two Undetermined, twenty-four Forfeitures,
And a hundred and fifty-six minor matters were pronounced, /
20 Ten blameworthys,[1] seventy-two Trainings [2]:
Two hundred and ninety-four [3] were all made in Sāvatthī. /
Listen to those laid down in Āḷavī as they really are:
Hut,[4] silk,[5] sleeping-place,[6] and on digging,[7] "You go, devatā" [8]
And they sprinkled water that contained life [9]: these six were made in Āḷavī. /
Listen to those laid down in Kosambī as they really are:
Large vihāra,[10] difficult to speak to,[11] evasion,[12] door,[13] and spirits,[14]
Disrespect,[15] regarding a rule,[16] and the eighth is on a milk drink.[17] /
Listen to those laid down among the Sakyans as they really are:
Sheep's wool,[18] bowl,[19] and exhortation,[20] and medicine also,[21] /
Needle,[22] forest-gone [23]—these six at Kapilavatthu.
In water for cleansing,[24] exhortation [25] were pronounced among the nuns. /
25 Listen to those laid down among the Bhaggas as they really are:
Kindling a fire to warm themselves,[26] (soiled) with food,[27] with lumps of boiled rice.[28] /
Four Defeats, Formal Meetings of the Order come to seven,
Eight Forfeitures, thirty-two minor matters, /
Two blameworthys, three Trainings—fifty-six—

[1] *gārayhā* in *Conf.* 1, 3, Nuns' *Conf.* 1–8.
[2] Nos. 51, 55, 56 having been laid down elsewhere.
[3] The reading is *cha ūnatīṇi satāni*, six less than 300. The above reckoning appears to come to 284 however. But this would not accord with the final reckoning of 350 rules of training.
[4] *F.M.* 6. [5] *Forf.* 11. [6] *Exp.* 5. [7] *Exp.* 10.
[8] *Exp.* 11 (in narrative, not in *sikkhāpada*). [9] *Exp.* 20.
[10] *F.M.* 7. [11] *F.M.* 12. [12] *Exp.* 12. [13] *Exp.* 19.
[14] *Exp.* 51. [15] *Exp.* 24. [16] *Exp.* 71. [17] Sekhiya 51.
[18] *Forf.* 17. [19] *Forf.* 22. [20] *Exp.* 23. [21] *Exp.* 47.
[22] *Exp.* 86. [23] *Conf.* 4. [24] Nuns' *Exp.* 5. [25] Ibid. 58.
[26] *Exp.* 56. [27] Sekhiya 55. [28] Sekhiya 56.

Were laid down in six towns by the Buddha, the Kinsman of the Sun. /
Two hundred and ninety-four were all made in Sāvatthī by the glorious Gotama. [1]

What we asked you has been explained to us, each (question) answered (as asked and) not otherwise.
I ask you another question. Please do you tell me: serious and slight too,
With a remainder, without a remainder, very bad and not very bad, and those up to the third time, /
Shared, not shared, and by which decidings are fallings away stopped?
Explain all these too, indeed we listen to your speech. /
[**146**] Those serious ones are thirty-one, eight here without remainder,
Those that are serious are very bad, (among) those that are very bad is falling away from moral habit. /
Defeat, Formal Meeting of the Order is called falling away from moral habit. /
5 Grave, Expiation, to be Confessed, wrong-doing,
Wrong speech, and whoever reviles another desiring laughter [1]: stopped is this that is falling away from right behaviour. /
Preferring false view, they choose by means of wrong rules,
Weak in wisdom, wrapped in confusion, they misrepresent the Supreme Buddha: stopped is this that is falling away from right view. /

If for the sake of livelihood,[2] for the reason of livelihood one of evil wishes, overcome by desire, claims a non-existent state of further-men which is not fact, there is an offence involving Defeat. If for the sake of livelihood, for the reason of livelihood one speaks saying, " Whatever monk lives in your vihāra is an arahant "; if for the sake of livelihood, for the reason of livelihood a monk, having asked for sumptuous foods for himself, eats them; if for the sake of livelihood, for the reason

[1] See *Exp.* 52, 53—probably to revile another in jest refers to *Exp.* 2 where various offences of wrong speech are said to ensue from comparable behaviour.
[2] See above IV, **5**, 4.

of livelihood a nun, having asked for sumptuous foods for herself, eats them; if for the sake of livelihood, for the reason of livelihood one who is not ill, having asked for curry or conjey for himself, eats it—this that is a falling away from right livelihood is stopped.

Eleven "up to the third time"—listen to these as they really are:
An imitator of one who is suspended,[1] eight "up to the third time",[2]
Ariṭṭha,[3] and Caṇḍakālī[4]—these are those "up to the third time". /

How many cuttings down[5]? How many breakings up? How many tearings off? How many "not for another" Expiations? How many agreements of the monks? How many proper duties? How many "at mosts"? How many "knowing(ly)" were laid down by the Buddha, the Kinsman of the Sun?

10 [6] Six cuttings down,[7] one breaking up,[8] one tearing off,[9] four "not for another" Expiations,[10] four agreements of the monks,[11] seven "proper duties",[12] fourteen "at most",[13] sixteen "knowing(ly)"[14] were laid down by the Buddha, the Kinsman of the Sun.

Two hundred and twenty rules of training for monks come up for recitation on Observance days; three hundred and four rules of training for nuns come up for recitation on Observance days.

Forty-six are not shared by monks with nuns.
A hundred and thirty are not shared by nuns with monks. /

[1] Nuns' *Def.* III. See text p. 140 towards beginning of the "Elevens".
[2] Five in F.M's. [3] *Exp.* 68. [4] Nuns' *Exp.* 36.
[5] See above at beginning of VI, 6.
[6] I follow Oldenberg's numbering, usually of verse only, to the best of my ability.
[7] See above p. 133, beginning of the Sextets. [8] *Exp.* 86.
[9] *Exp.* 88. [10] *Exp.* 16, 42, 77, 78; see text p. 127.
[11] See text p. 127. [12] See text p. 134.
[13] List of fourteen given at *VA.* 1340: *Forf.* 1, 3, 7, 10, 14, 16, 21, 23, 29, Nuns' *Forf.* 11, 12, Nuns' *Exp.* 5, *CV.* V, 31, 2, VI, 2, 5.
[14] *Forf.* 30, *Exp.* 16, 20, 29, 36, 62, 63, 64, 65, 66, 69, 70, 72, Nuns' *Def.* II, Nuns' *F.M.* 2, Nuns' *Exp.* 51.

So one hundred and seventy-six are not shared between the two,
A hundred and seventy-four are for equal training in by the two.[1]/

[147] Two hundred and twenty rules of training for monks come up for recitation on Observance days: listen to these as they really are:

The four Defeats, the Formal Meetings which come to thirteen, there are the two Undetermined, exactly thirty Forfeitures, and ninety-two minor matters, four Confessions, seventy-five Trainings.

And these are the two hundred and twenty rules of training for monks that come up for recitation on Observance days.

Three hundred and four rules of training for nuns come up for recitation on Observance days: listen to these as they really are:

The eight Defeats, the Formal Meetings which come to seventeen, exactly thirty Forfeitures, and one hundred and sixty-six called merely minor matters, eight Confessions, seventy-five Trainings.

And these are the three hundred and four rules of training for nuns that come up for recitation on Observance days.

"Forty-six are not shared by monks with nuns": listen to these as they really are:

Six Formal Meetings with the two Undetermined are eight; twelve Forfeitures—with these there are twenty; twenty-two minor matters, four Confessions.

And these are the forty-six that are not shared by monks with nuns.

"A hundred and thirty are not shared by nuns with monks": listen to these as they really are:

Four Defeats, ten are to be escaped from by means of [2] the Order, twelve Forfeitures, and ninety-six minor matters, eight Confessions.

[1] The one hundred and seventy-six with the one hundred and seventy-four make up the three hundred and fifty rules of training which, at the beginning of this Section, are said to have been laid down in the seven towns.

[2] These are the 10 F.M. offences for nuns.

And these are the hundred and thirty that are not shared by nuns with monks.

"So one hundred and seventy-six are not shared between the two": listen to these as they really are:

Four Defeats, the Formal Meetings come to sixteen, there are the two Undetermined, twenty-four Forfeitures, and the minor matters are said to be a hundred and eighteen, the twelve Confessions.

And these are the hundred and seventy-six that are not shared between the two.

"A hundred and seventy-four are for equal training in by the two": listen to these as they really are:

Four Defeats, the Formal Meetings which come to seven, eighteen Forfeitures, an equal seventy minor matters, seventy-five Trainings.

And these are the hundred and seventy-four that are for equal training in by the two.

[**148**] Precisely eight Defeats which, difficult to remedy, resemble an uprooted palm-tree:
That man is like a withered leaf,[1] a flat stone,[1] a decapitated head,[1]
Like a palm-tree cut off at the crown [1]—these have no further growth. /

Twenty-three Formal Meetings of the Order, two Undetermineds, forty-two Forfeitures, a hundred and eighty Expiations, twelve Confessions, seventy-five Trainings are stopped by three decidings.
In the presence of, as on the acknowledgment of, and by a covering over (as) with grass. /
Two Observances, two Invitations, four (formal) acts, were taught by the Conqueror. /
Just five recitals,[2] four are not different, and the classes of offence are seven.
The four legal questions are settled by seven decidings [3]: by two, by four, by three, "obligation" is settled by one.[4] /

[1] See *Vin.* i, 96–97. [2] *Vin.* i, 112. [3] See above, text p. 99–101.
[4] I.e. the first is settled by two decidings, the second by four, the third by three and the fourth by one.

Listen to that which is called Defeat as it really is :
Fallen away, fallen short of, and fallen down, destroyed by the true rules,
For such a one there is no communion : it [1] is so called because of that. /
Listen to that which is called Formal Meeting as it really is :
Only the Order imposes probation, sends back to the beginning, inflicts mānatta, rehabilitates : it is so called because of that. /
Listen to that which is called Undetermined as it really is :
Undetermined,[2] not determined—the rule is undecided,
The occasion is (to be dealt with) by one of three (rules) [3]—it is called Undetermined. /
Listen to that which is called a grave offence as it really is :
Whoever confesses instigation to another,[4] and whoever accepts that [5]—
The transgression is not equal for him : it is so called because of that.[6] /
40 Listen to that which is called Forfeiture as it really is :
In the midst of an Order, in the midst of a group, just to a single one—
When forfeiting he confesses : it is so called because of that. /
Listen to that which is called Expiation as it really is :
He throws off [7] a skilled rule, offends against the ariyan Way
Because of confusion of his mind : it is so called because of that. /
Listen to that which is called Confession as it really is :
A monk, not being a relation, whatever is food that, obtained with difficulty,
Having taken it for himself, he might eat [8]: it is called blameworthy. /

[1] The offence involving Defeat.
[2] It is the class of offence that is Undetermined.
[3] See *sikkhāpada* in *Undet.* 1 for the three types of offence one of which might be involved ; and see *Undet.* 2 for two such types of offence.
[4] *ekassa mūle yo deseti.* [5] Possibly based on *Vin.* iii, 75 and 143.
[6] This verse is cited at *VA.* 314.
[7] *pāteti* is to throw off, bring to fall, make drop, destroy. [8] *Conf.* 1.

Eating among those invited, a nun there directs from partiality,
Not being refused, if he should eat of it: it is called blameworthy.[1]
[149] Going to a family which has faith, little wealth, is poor,
Not being ill, if he should eat there: it is called blameworthy.[2] /
45 Whoever, if living in a forest that is dangerous, frightening,
Should eat there unannounced: it is called blameworthy.[3] /
A nun, not being a relation,[4] whatever is cherished by others:
Ghee, oil, honey, molasses, fish, meat, then milk, curds—a nun, asking for these for herself, has fallen into a blameworthy (matter) in the Dispensation of the Well-farer. /
Listen to that which is called Wrong-doing as it really is:
That which is fallen short of, and failing and stumbling is wrong-doing— /
The man who should do that evil whether in public or in private—
They declare to be a wrong-doing: it is so called because of that.[5] /
Listen to that which is called Wrong Speech as it really is:
The sentence, wrongly spoken, wrongly uttered, and that is impure,
And that the learned blame: it is so called because of that.[6] /
50 Listen to that which is called Training as it really is:
Following the straight way of the training of one under training, /
This (right) conduct is the beginning, and control by restraint of the mouth.
There is no training like this: it is so called because of that. /

[1] *Conf.* 2. [2] *Conf.* 3. [3] *Conf.* 4.
[4] Nuns' *Conf.* 1–8 read *agilānā*, not ill, instead of *aññātikā* as above.
[5] This verse is cited at *VA*. 313.
[6] On account of its impurity and of its being blamed by the learned.

It rains hard on a covered thing, it rains not hard on an open thing,
So open up the covered thing: thus it will not rain hard on that.[1] /
A forest is the bourn of deer, the sky the bourn of birds,[2]
Non-being is the bourn of mental states, nibbāna the bourn of an arahant.[3] [2]

Concluded is the Collection of Stanzas

Its summary:

Laid down in seven towns, and also the four fallings away,
Shared, not shared by monks and nuns:
This Collection of Stanzas is for furthering the Dispensation.

[1] *Vin.* ii, 240. [2] Cf. *A.* ii, 33 for the sentiment.
[3] Stanza also at *SnA.* 346, and last line at *MA.* ii, 36 in explanation of the fourth of five *gati*: *vibhavagati*.

IX. SYNOPSIS OF LEGAL QUESTIONS
(Adhikaraṇabheda)

[**150**] Four legal questions: a legal question concerning disputes, a legal question concerning censure, a legal question concerning offences, a legal question concerning obligations. These are the four legal questions. Of these four legal questions how many openings up are there? Of these four legal questions there are ten openings up.[1] Of a legal question concerning disputes there are two openings up. Of a legal question concerning censure there are four openings up. Of a legal question concerning offences there are three openings up. Of a legal question concerning obligations there is one opening up. These are the ten openings up of these four legal questions. In opening up a legal question concerning disputes . . . censure . . . offences . . . obligations, how many decidings does one open up? In opening up a legal question concerning disputes one opens up two decidings. In opening up a legal question concerning censure one opens up four decidings. In opening up a legal question concerning offences one opens up three decidings. In opening up a legal question concerning obligations one opens up one deciding. [1]

How many openings up? In how many ways does one bring about an opening up? Of how many qualities is an individual who opens up a legal question possessed? How many individuals, in opening up a legal question, fall into an offence?

Twelve openings up. In ten ways does one bring about an opening up. An individual who is possessed of four qualities opens up a legal question. Four individuals in opening up a legal question fall into an offence. [2]

What are the twelve openings up? Saying: The formal act is not carried out, the formal act is badly carried out, the formal act should be carried out again; it is not fixed,[2] it is badly fixed, it should be fixed again[3]; it is not decided, it is

[1] See *CV*. IV and *Exp*. 63. *VA*. 866 refers to this Section of the Parivāra for detailed treatment.

[2] *anihata*, translated at *BD*. iii, 5 as "settled". It may mean considered or laid down. "Settle" is needed in the next clause but one, *vūpasanta*.

[3] *Exp*. 63.

badly decided, it should be decided again; it is not settled, it is badly settled, it should be settled again—these twelve openings up.

In what ten ways does one bring about an opening up? He opens up a legal question where it arose [1]; he opens up a legal question settled where it arose; he opens up a legal question on a highway [2]; he opens up a legal question settled on a highway [3]; he opens up a legal question when he has arrived there [4]; he opens up a legal question settled when he has arrived there; he opens up a verdict of innocence [5]; he opens up a verdict of past insanity [6]; [**151**] he opens up a decision for specific depravity [7]; he opens up a covering over (as) with grass.[8] In these ten ways one brings about an opening up.[9]

Of what four qualities is an individual possessed that he opens up a legal question? Following a wrong course through partiality . . . hatred . . . confusion . . . fear he opens up a legal question. Possessed of these four qualities an individual opens up a legal question.

Who are the four individuals who in opening up a legal question fall into an offence? If one who was ordained that very day opens (it) up, for opening up there is an offence of Expiation. If an incoming monk . . . if one who carried out (the legal question [10]) . . . if one who has given his consent [11] opens (it) up, for opening up there is an offence of Expiation. These four individuals, in opening up, fall into an offence.[12] [3]

What is the provenance, what the arising, what the birth, what the source, what the bringing forth, what the origin of a

[1] In the same vihāra. See *CV.* IV, **14**, 16–18 for the first six cases.

[2] If a monk, not satisfied with the settlement in his own vihāra, is going to another vihāra.

[3] He may meet a monk who is an expert on discipline and settles it then and there.

[4] I.e. if he has decided to proceed with his journey.

[5] *CV.* IV, **14**, 27. [6] Ibid. 28. [7] Ibid. **11**, 29. [8] Ibid. **14**, 30.

[9] Each kind of opening up involves an offence of Expiation.

[10] *CV.* IV, **14**, 21, 22, 24.

[11] *chandadāyaka.* On *chanda,* as consent, see *BD.* iii, 58, n. 3; also *BD.* v, 126.

[12] In addition, at *CV.* **14**, 32 the individual who accepts (a confession), *paṭiggāhaka,* also falls into an offence of Expiation.

legal question concerning disputes . . . censure . . . offences . . . obligations ?

A legal question concerning disputes has dispute as provenance, dispute as arising . . . dispute as origin. A legal question concerning censure has censure as provenance . . . origin. A legal question concerning offences has offences as provenance . . . origin. A legal question concerning obligations has obligation as provenance . . . origin. [4]

What is the provenance . . . what the origin of a legal question concerning disputes . . . censure . . . offences . . . obligations ?

A legal question concerning disputes . . . censure . . . offences . . . obligations has cause as provenance . . . as origin. [5]

What is the provenance . . . what the origin of a legal question concerning disputes . . . censure . . . offences . . . obligations ?

A legal question concerning disputes . . . censure . . . offences . . . obligations has condition as provenance . . . as origin. [6]

How many roots, how many origins of the four legal questions ? There are thirty-three roots, thirty-three origins of the four legal questions.

Of the four legal questions what are the thirty-three roots ? Twelve [1] roots of a legal question concerning disputes; fourteen [2] roots of a legal question concerning censure ; six [3] roots of a legal question concerning offences ; one root of a legal question concerning obligations. These are the thirty-three roots of the four legal questions.

[**152**] Of the four legal questions what are the thirty-three origins ? The eighteen matters making for schism [4] are the origins of a legal question concerning disputes. The four fallings away are the origins of a legal question concerning censure.[5] The seven classes of offence are the origins of a legal question concerning offences.[5] The four (formal) acts are the

[1] Six, beginning with the pair: anger, ill-will; then the three: greed, hatred, confusion ; and the three : non-greed, etc.

[2] Add body and speech to the twelve in the preceding note.

[3] The six origins beginning with body.

[4] Cf. *Vin*. i, 354, ii, 88. These *aṭṭhārasa bhedakaravatthu* are mentioned also at *Asl*. 29.

[5] *Vin*. ii, 88.

origins of a legal question concerning obligations.[1] These are the thirty-three origins of the four legal questions. [7]

Is a legal question concerning disputes an offence or not an offence? A legal question concerning disputes is not an offence—could one then fall into an offence because of a legal question concerning disputes? Yes, one could fall into an offence because of a legal question concerning disputes. How many offences does one fall into because of a legal question concerning disputes? One falls into two offences because of a legal question concerning disputes: if he insults one who is ordained there is an offence of Expiation[2]; if he insults one who is not ordained there is an offence of wrong-doing.[2] These are the two offences one falls into because of a legal question concerning disputes.

Of the four fallings away, to how many fallings away do these offences appertain? Of the four legal questions which legal question? Of the seven classes of offence in how many classes of offence are they comprised? Of the six origins of offences by how many origins do they originate? By how many legal questions, among how many possibilities, by how many decidings are they stopped?

Of the four fallings away these offences appertain to one falling away: falling away from right behaviour. Of the four legal questions the legal question concerning offences. Of the seven classes of offence they are comprised in two classes of offence: it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by three origins. By one legal question: by the legal question concerning obligations; by three possibilities: in the midst of an Order, in the midst of a group, in the presence of an individual; by three decidings are they stopped: it may be by a verdict in the presence of and by the carrying out on his acknowledgment; it may be by a verdict in the presence of and by a covering over (as) with grass.[3] [8]

Is a legal question concerning censure an offence or not an offence . . . (*see* [8]) . . . One falls into three offences because of

[1] Ibid. 89. [2] See *Exp.* 2.
[3] This does not seem to agree with IV, 7, 2 above.

a legal question concerning censure: if he defames a monk with an unfounded charge of an offence involving Defeat there is an offence requiring a Formal Meeting of the Order[1]; if he defames with an unfounded charge of an offence requiring a Formal Meeting of the Order there is an offence of Expiation; if he defames with an unfounded charge of falling away from right behaviour there is an offence of wrong-doing. These are the three offences one falls into because of a legal question concerning censure.

Of the four fallings away, to how many . . . by how many decidings are they stopped?

Of the four fallings away these offences appertain to two fallings away: it may be to falling away from moral habit; it may be to falling away from right behaviour. Of the four legal questions, the legal question [153] concerning offences. Of the seven classes of offence they are comprised in three classes of offence: it may be in the class of offence requiring a Formal Meeting of the Order; it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offence they originate by three origins. That which is a serious offence is an offence that is stopped by one legal question: the legal question concerning obligations; by one possibility: in the midst of the Order; by two decidings: by a verdict in the presence of and by the carrying out on his acknowledgment. Those which are slight offences are offences that are stopped by one legal question: the legal question concerning obligations; by three possibilities . . . (*see* [8]) . . . by a covering over (as) with grass. [9]

Is a legal question concerning offences an offence or not an offence? A legal question concerning offences is an offence—one could then fall into four offences because of a legal question concerning offences: if a nun knowingly conceals an offence involving Defeat[2] there is an offence involving Defeat; if, being in doubt, she conceals it, there is a grave offence; if a monk conceals an offence requiring a Formal Meeting of the Order there is an offence of Expiation; if one conceals a falling away from good behaviour there is an offence of wrong-doing.

[1] *F.M.* 8.

[2] See above, text p. 83 for these four offences.

One falls into these four offences because of a legal question concerning offences.

Of the four fallings away to how many . . . by how many decidings are they stopped ?

Of the four fallings away these offences . . . (*see* [9]) . . . are comprised in four classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence that is grave ; it may be in the class of offence of Expiation ; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by one origin : they originate by body and speech and thought. That offence which cannot be done away with is an offence that is not stopped by any legal question, by any possibility, by any deciding. Those which are slight offences are offences that are stopped by one legal question : . . . (*see* [9]) . . . it may be by a verdict in the presence of and by a covering over (as) with grass. [10]

Is a legal question concerning obligations an offence or not an offence ? . . . (*see* [8]) . . . One falls into five offences because of a legal question concerning obligations : if a nun who is an imitator of (a monk) who is suspended, though being admonished up to the third time, does not give up (her course), there is an offence of wrong-doing as a result of the motion, a grave offence as a result of two resolutions, at the end of the resolutions there is an offence involving Defeat [1] ; if imitators of a schismatic,[2] though being admonished up to the third time, do not give up (their course), there is an offence entailing a Formal Meeting of the Order ; if they do not give up pernicious views, though being admonished up to the third time, there is an offence of Expiation.[3] One falls into these five offences because of a legal question concerning obligations.

Of the four fallings away, to how many . . . by how many decidings are they stopped ?

[**154**] Of the four fallings away these offences . . . (*see* [9]) . . . are comprised in five classes of offence : it may be in the class of offence involving Defeat ; it may be in the class of offence

[1] Nuns' *Def.* III ; see above, text p. 83.
[2] These are monks as at *Vin.* ii, 201. See too *F.M.* 10. A nun is spoken of as an imitator of a schismatic at text p. 83.
[3] *Exp.* 68.

requiring a Formal Meeting of the Order; it may be in the class of offence that is grave; it may be in the class of offence of Expiation; it may be in the class of offence of wrong-doing. Of the six origins of offences they originate by one origin: they originate by body and speech and thought. That offence which cannot be done away with is an offence that is not stopped by any legal question, by any possibility, by any deciding. That which is a serious offence is an offence that is stopped by one legal question: the legal question arising out of obligations: by one possibility: in the midst of an Order; by two decidings: by a verdict in the presence of and by the carrying out on his acknowledgment. Those which are slight offences are offences that are stopped by one ... (*see* [9]) ... and by a covering over (as) with grass. [11]

A legal question concerning disputes is a legal question concerning censure, it is a legal question concerning offences, it is a legal question concerning obligations. A legal question concerning disputes is not a legal question concerning censure, it is not a legal question concerning offences, it is not a legal question concerning obligations. Yet because of a legal question concerning disputes there is a legal question concerning censure, there is a legal question concerning offences, there is a legal question concerning obligations. How is it like this? As to this, monks are quarrelling ... (*see* IV, **21**) ... a legal question concerning obligations. Thus because of a legal question concerning disputes there is a legal question concerning censure ... concerning offences ... concerning obligations.

A legal question concerning censure is a legal question concerning offences ... obligations, it is a legal question concerning disputes. A legal question concerning censure is not a legal question concerning offences ... disputes. How is it like this? As to this, monks are censuring a monk ... (*see* IV, **21**) ... a legal question concerning obligations. Thus because of a legal question concerning censure there is a legal question concerning offences ... concerning obligations ... concerning disputes.

A legal question concerning offences is a legal question concerning obligations ... disputes, it is a legal question concerning censure. A legal question concerning offences is not a

legal question concerning obligations . . . censure. How is it like this? Both the five classes of offence . . . (*see* IV, **21**) . . . a legal question concerning obligations. Thus because of a legal question concerning offences there is a legal question concerning obligations . . . concerning disputes . . . concerning censure.

A legal question concerning obligations is a legal question concerning disputes . . . censure, it is a legal question concerning offences. A legal question concerning obligations is not . . . How is it like this? Whatever is the Order's business . . . (*see* IV, **21**) . . . a legal question concerning obligations. Thus because of a legal question concerning obligations there is a legal question concerning disputes, there is a legal question concerning censure, there is a legal question concerning offences. [12]

Where there is a verdict of innocence there is a verdict in the presence of, where there is a [**155**] verdict in the presence of there is a verdict of innocence. Where there is a verdict of past insanity there is a verdict in the presence of, where there is a verdict in the presence of there is a verdict of past insanity. Where there is the carrying out on his acknowledgment . . . Where there is the decision of the majority . . . Where there is a decision for specific depravity . . . Where there is a covering over (as) with grass there is a verdict in the presence of, where there is a verdict in the presence of there is a covering over (as) with grass. [13]

At a time when a legal question is settled by a verdict in the presence of and by a verdict of innocence: where there is a verdict of innocence there is a verdict in the presence of. Where there is a verdict in the presence of there is a verdict of innocence, there is not there a verdict of past insanity, there is not there a carrying out on his acknowledgment, there is not there a decision of the majority, there is not there a decision for specific depravity, there is not there a covering over (as) with grass.

At a time when a legal question is settled by a verdict in the presence of and by a verdict of past insanity . . . by a verdict in the presence of and by a covering over (as) with grass: where there is a covering over (as) with grass there is a verdict in the presence of. Where there is a verdict in the presence of

there is a covering over (as) with grass, there is not there a verdict of innocence . . . there is not there a verdict for specific depravity. [14]

"Verdict in the presence of" or "verdict of innocence"—are these things associated or dissociated, and is it possible, having analysed these things again and again, to point to a difference between them? "Verdict in the presence of" or "verdict of past insanity" . . . "Verdict in the presence of" or "covering over (as) with grass"—are these associated or dissociated, and is it possible, having analysed these things again and again, to point to a difference between them?

"Verdict in the presence of" or "verdict of innocence"—these things are associated, not dissociated, and it is not possible, having analysed these things again and again, to point to a difference between them. "Verdict in the presence of" or "verdict of past insanity" . . . "Verdict in the presence of" or "covering over (as) with grass"—these things are associated, not dissociated, and it is not possible, having analysed these things again and again, to point to a difference between them. [15]

What is the provenance, what the arising, what the birth, what the source, what the bringing forth, what the origin of a verdict in the presence of? What is the provenance . . . of a verdict of innocence . . . of a covering over (as) with grass?

A verdict in the presence of has provenance as provenance, provenance as arising, provenance as birth . . . source . . . bringing forth, provenance as origin. A verdict of innocence . . . a covering over (as) with grass has provenance as provenance, provenance as arising . . . provenance as origin. [16]

[**156**] What is the provenance . . . what the origin of a verdict in the presence of . . . a verdict of innocence . . . a covering over (as) with grass? A verdict in the presence of has cause as provenance . . . a covering over (as) with grass has cause as provenance . . . cause as origin. [17]

What is the provenance . . . what the origin of a verdict in the presence of . . . a verdict of innocence . . . a covering over (as) with grass? A verdict in the presence of has condition as provenance . . . a covering over (as) with grass has condition as provenance . . . condition as origin. [18]

Of the seven decidings how many roots, how many origins? Of the seven decidings there are twenty-six roots, thirty-six origins.

What are the twenty-six roots of the seven decidings? Four roots of a verdict in the presence of: the presence of an Order, the presence of a rule, the presence of Discipline, the presence of the individual. Four roots of a verdict of innocence. Four roots of a verdict of past insanity. Two roots of carrying out on (his) acknowledgment: he who confesses and he to whom he confesses. Four roots of a decision of the majority. Four roots of a decision for specific depravity. Four roots of a covering over (as) with grass: the presence of an Order . . . the presence of the individual. These are the twenty-six roots of the seven decidings.

What are the thirty-six origins of the seven decidings? Of a verdict of innocence there is the carrying out of,[1] the performance of,[2] the undertaking of, the assenting to, the acceptance of, the non-protesting against the formal act.[3] Of a verdict of past insanity, of a carrying out on his acknowledgment, of a decision of the majority, of a decision for specific depravity, of a covering over (as) with grass there is the carrying out of . . . the non-protesting against the formal act. These are the thirty-six origins of the seven decidings. [19]

" Verdict in the presence of " or " verdict of innocence "—are these things different in meaning and different in connotation, or are they one in meaning and different only in connotation? " Verdict in the presence of " or " verdict of past insanity " . . . " Verdict in the presence of " or " carrying out on his acknowledgment " . . . " Verdict in the presence of " or " covering over (as) with grass "—are these things different in meaning . . . or are they one in meaning and different only in connotation?

" Verdict in the presence of " or " verdict of innocence "—these things are different in meaning as well as different in connotation. " Verdict in the presence of " or " verdict of past insanity " . . . " Verdict in the presence of " or " a

[1] *VA.* 1359 says this is the motion.
[2] The motion having been finished with (set aside).
[3] Cf. *Vin.* ii, 97.

covering over (as) with grass "—these things are different in meaning as well as different in connotation. [20]

[**157**] (Can there be) a dispute and a legal question concerning disputes, a dispute but no legal question, a legal question but no dispute, a legal question as well as a dispute? There may be . . . (*see CV.* IV, **14**, 12–15) . . . A legal question concerning obligations is a legal question as well as an obligation. [21] [**1**]

Concluded is the Synopsis of Legal Questions

Its summary:

Legal question, openings up, ways, and about an individual,
Provenance, cause, condition, root, and about origin, /
Offence, there is, and where, associated, and about provenance,
Cause, condition, roots, about origin, connotation,
"Is a dispute a legal question?": this is in the Synopsis of Legal Questions.

X. AN ADDITIONAL COLLECTION OF STANZAS

(Aparagāthāsaṁgaṇika)

[158] For what purpose is reproving,[1] by reason of what is there making remember,
For what purpose is the Order, but by reason of what is there an act of understanding ?[2] /
Reproving is for making remember, for restraint[3] is making remember,
The Order is for discerning,[4] but an act of understanding is individual. /
Do not speak quickly, do not speak angrily,[5]
Do not arouse resentment if you would be an adjudicator.[6] /
Do not in haste speak challenging[7] talk unconnected with the meaning[8]
In Sutta,[9] in Discipline,[9] in Parivāra,[10] in what is laid down,[11] in the principal authorities.[12] /

[1] On reproving, *codanā*, etc., see *CV*. IX.

[2] *matikamma*, mental act; not otherwise found in the Pali Canon. *VA*. 1359 explains it as *mantaggahaṇa* (grasp or learning of the mantras—in a Buddhist sense) which, it says, is a matter of individual investigation and reasoning for Elders who are Suttantikas and for those who are experts in Discipline.

[3] *niggaha*, a difficult word, meaning restraint, control, censure, rebuke; also refutation. The usual method, as found in *CV*. I, is that a monk should be reproved for not seeing, etc., his offence, then be made to remember it, then accused of it, in order that a (formal) act of the Order might be carried out against him. *VA*. 1359 says that making one remember a defect is for the restraint, *niggaha*, of that individual.

[4] *pariggaha*. *VA*., reading *pariggahaṇa*, says: gathered together there, the Order is for the purpose of exploring (searching, finding out, *pariggahaṇa*) and of *vinicchaya* (discrimination, investigation, judgment, etc.). It is for weighing what is Dhamma and what is not, for finding out what has been well and what badly investigated, *vinicchita*.

[5] *caṇḍikata*, angrily, harshly, with " quick temper " ; cf. Nuns' *Exp*. 53.

[6] *anuvijjaka*, as below text p. 160 f.; a scrutinizer of a legal question, an arbitrator, adjudicator; one who knows about (the matter). He has to be an expert on Vinaya.

[7] *viggāhika*. *VA*. 1360, " *You* do not know this Dhamma and Discipline," and so on.

[8] Or goal, *attha*.

[9] Here, according to *VA*. 1360, the two Vibhangas are Sutta, the Khandhakas are Vinaya.

[10] *anuloma*, which *VA*. 1360 says is the Parivāra.

[11] This is the whole of the Vinaya-piṭaka, according to *VA*. 1360.

[12] *anulomika*, explained as *cattāro mahāpadesa* at *VA*. 1360.

Be careful of the proper procedure [1] that was done with skill by him of discernment,[2]
Of what was well spoken in conformity with the rules of training, not destroying a bourn in a future state. /
5 Seeking for welfare, be intent during (that) time on what is connected with the goal.
Consider not in haste the mode of speech of the reproved or the reprover. /
If the reprover says he has fallen,[3] if he who is being reproved says he has not fallen—
Both,[4] proceeding,[4] should be dealt with according to (their) acknowledgment. /
Acknowledgment is carried out among the conscientious, it exists not among the unconscientious ;
Though many unconscientious (monks) may say, " It should be carried out according to what has been said ".[5] /
Of what kind is an unconscientious one for whom acknowledgment is not effective ? [6]
Thus I ask you this : What is the kind called an unconscientious individual ? /
10 He falls into an offence intentionally, he hides the offence,
And goes following a wrong course : this is the kind called an unconscientious individual. /
" I too know the truth " [7]—this is the kind called unconscientious individual.
And I am asking you another : what is the kind called a conscientious individual ? /
He does not fall into an offence intentionally, he does not hide an offence,
He does not go following a wrong course : this is the kind called a conscientious individual. /

[1] *anuyogavattaṁ nisāmaya*. Comy. of no help here.
[2] *VA*. 1360 seems to say : established by a clever, wise (man) who, after being driven out by the Lord, has attained the perfection of knowledge. Same verse text p. 164 below.
[3] If he says that the monk who is being reproved has fallen into an offence.
[4] *ubho anukkhipanto*.
[5] Text reads *vuttānusandhitena* ; *VA*. 1361 *vattānu-*.
[6] See references to *rūhati* at *BD*. v, 73, n. 3.
[7] As well as you.

" I too know the truth "—this is the kind called conscientious individual.
And I am asking you another : what is the kind called one who reproves according to what is not the rule ? [1] /
[159] He reproves at a wrong time, about what is not fact, with harshness, and with what is unconnected with the goal ;
He reproves with inner hatred, not with a mind of loving-kindness [2] : this is the kind called one who reproves according to what is not the rule. /
15 " I too know the truth "—this is the kind called one who reproves according to what is not the rule.
And I am asking you another : what is the kind called one who reproves according to the rule ? /
He reproves at a right time, about fact, with gentleness, with what is connected with the goal,
He reproves with a mind of loving-kindness, not with inner hatred [3] : this is the kind called one who reproves according to the rule. /
" I too know the truth "—this is the kind called one who reproves according to the rule.
And I am asking you another : what is the kind called one who reproves ignorantly ? /
He does not know the earlier and the later,[4] he is unskilled in the earlier and the later,
He does not know the sequence of the connecting words, he is unskilled in the sequence of the connecting words : this is the kind called one who reproves ignorantly. /
" I too know the truth "—this is the kind called one who reproves ignorantly.
And I am asking you another : what is the kind called one who reproves wisely ? /
20 He knows the earlier and the later, he is skilled in the earlier and the later,
He knows the sequence of the connecting words, is skilled

[1] *adhammacodaka* as at *Vin.* ii, 249.
[2] These five ways of reproving not by rule are given at *Vin.* ii, 250.
[3] As at *Vin.* ii, 250.
[4] What was said earlier and what was said later, *VA.* 1361.

in the sequence of the connecting words: this is the kind called one who reproves wisely. /

"I too know the truth"—this is the kind called one who reproves wisely.

And I am asking you another: what is reproving called? /

He reproves for falling away from moral habit, then from right behaviour and view,

And he reproves for a (wrong) mode of livelihood: therefore it is called reproving. /

Concluded is an Additional[1] Collection of Stanzas

[1] Additional, or further, *apara*, no doubt in relation to Ch. VIII. The title of Ch. XVII is Dutiyagāthāsaṁgaṇika and cannot be easily explained. The Comy., *VA*. 1361, 1390 calls both Ch. X and Ch. XVII Dutiyagāthāsaṁgaṇikā but attempts no explanation.

XI. PORTION ON REPROVING

(Codanākaṇḍa)

[**160**] The one who is reproving should be asked by an adjudicator: "That monk whom you are reproving, reverend sir, for what are you reproving him? Are you reproving him for falling away from moral habit, are you reproving him for falling away from right behaviour, are you reproving him for falling away from right view?" If he should speak thus: "I am reproving him for falling away from moral habit, or I am reproving him for falling away from right behaviour, or I am reproving him for falling away from right view," he should be spoken to thus: "But does your reverence know . . . (*see MV.* **16**, 11–15. *Instead of* if you suspend this monk's Invitation *read* I reprove, you reprove) . . . Did you suspect, having heard from disciples of (other) sects?" [1]

If the seen corresponds with the seen,[1] the seen being in agreement with the seen,
If concerning the seen he [2] does not consent,[3] he [2] is one suspecting impurity:
That man, on his acknowledgment,[4] may carry out Observance with him. /
If the heard corresponds with the heard, the heard being in agreement with the heard,
If concerning the heard . . . Observance with him. /
If the sensed corresponds with the sensed, the sensed being in agreement with the sensed,
If concerning the sensed . . . Observance with him. [2]

[1] *VA*. 1361 says that if a monk sees another leaving a place or entering it with a woman, he reproves him for an offence involving Defeat. This other (monk) allows that the first one saw this, but he does not acknowledge Defeat. Thus, "what was seen by him was seen by me"—and so these words about the seen tally. But as the other (monk) does not acknowledge any defect (in himself) because of what was seen, he (the first one) is one who suspects impurity (in the other). Once that individual says "I am pure", however, Observance may be carried out with him.

[2] Referring to two different monks, see preceding note.

[3] *upeti*, glossed by *paṭijānāti* at *VA*. 1361.

[4] That "I am pure".

What is the beginning of reproving, what is in the middle, what is the ending ? Giving leave is the beginning of reproving,[1] carrying out is in the middle, a decision is the ending.[2]

How many roots of reproving, how many matters, how many (mental) planes ? [3] In how many ways does one reprove ? Two roots of reproving, three matters, five (mental) planes. He reproves in two ways.[1]

What are the two roots of reproving ? With root, or rootless.[3] These are the two roots of reproving.

What are the three matters for reproving ? About the seen, the heard, the suspected.[3] These are the three matters for reproving.

[161] What are the five (mental) planes [4] for reproving ? "I will speak at a right time, not at a wrong time ; I will speak about fact, not about what is not fact ; I will speak gently, not harshly ; I will speak about what is connected with the goal, not about what is not connected with the goal ; I will speak with a mind of loving-kindness, not with inner hatred." [3] These are the five (mental) planes for reproving.

What are the two ways by which he reproves ? He reproves by body and he reproves by speech. These are the two ways by which he reproves. [3]

What should be practised by one who is reproving . . . by one who is being reproved . . . by an Order . . . by an adjudicator ?

What should be practised by one who is reproving ? Another may be reproved by a reprover who is firm in five things : "I will speak at a right time, not at a wrong time . . . I will speak with a mind of loving-kindness, not with inner hatred." Thus should it be practised by one who is reproving.

What should be practised by one who is being reproved ? In two things should one who is being reproved practise : in the truth and in being without anger.[5] Thus should it be practised by one who is being reproved.

[1] See *Vin.* i, 114, 170. [2] Cf. *VA.* 592 for this paragraph.
[3] Cf. *VA.* 592. [4] Five other *bhūmi* at *AA.* iii, 39 f. See also *Pts.* i, 83.
[5] As at *CV.* IX, 5, 7. He should say exactly what has and what has not been done and not be angry with the adjudicator or the Order, *VA.* 1362.

What should be practised by an Order? What has been said already and what has not been said [1] should be known by an Order. Thus should it be practised by an Order.

What should be practised by an adjudicator? As that legal question is settled by an adjudicator according to rule, according to Discipline, according to the Teacher's Dispensation, so should he settle this legal question. Thus should it be practised by an adjudicator. [4]

For what purpose is Observance, by reason of what is there Invitation,
For what purpose is probation, by reason of what is there sending back to the beginning,
For what purpose is mānatta, by reason of what is there rehabilitation? /
Observance is for "being all together", for purity there is Invitation,
Probation is for mānatta, sending back to the beginning is for restraint,
Mānatta is for rehabilitation, for purity there is rehabilitation. /
If he abuses Elders for (having) partiality, hatred, fear, confusion:
At the breaking up of the body, weak in wisdom, done for, faculties destroyed,
He goes to Niraya, the stupid fool who has no reverence for the trainings.[2] /
Not depending on things of the world nor depending on an individual,[3]
Abandoning both of these, he should be dealt with according to the rule. /

[1] *otiṇṇānotiṇṇo*. *VA*. 1362 says "So much was the earlier talk, so much the later of the reprover, so much the earlier, so much the later of the reproved. The Order should also assess the 'measure' of the reprover, the reproved and the adjudicator". *Otiṇṇa* appears to be a word of several meanings: see *S*. i, 79 (or, *ociṇṇa*, convinced?) and text below, p. 170 *anotiṇṇa* (not put down?). *Otiṇṇa* must also mean something like "gone into" both physically and by word of mouth.

[2] See the six reverences above, text p. 92.

[3] He should not depend on either of these for his support.

5 Angry and bearing ill-will,[1] harsh and abusive,
Saying, " It is an offence " he accuses [2] him of what is not an offence: a reprover such as this burns up himself.[3] /

He murmurs in his ear, seeks what is crooked,[4] passes beyond (the judgment),[5] follows a wrong way—
[162] Saying, " It is an offence " he accuses him of what is not an offence : a reprover such as this burns up himself. /

He reproves at a wrong time, about what is not fact, harshly, about what is not connected with the goal, he reproves with inner hatred, not with a mind of loving-kindness—
Saying . . . what is not an offence . . . burns up himself. /

He does not know what is a rule and what not a rule, he is unskilled in what is a rule and what not a rule—
Saying . . . what is not an offence . . . burns up himself. /

He does not know what is Discipline and what not Discipline, he is unskilled in Discipline and what is not Discipline—
Saying . . . what is not an offence . . . burns up himself. /

10 He does not know what has been said and what not said . . . /

He does not know what is the usage [6] and what not the usage . . . /

He does not know what has been laid down and what not laid down . . . /

He does not know what is an offence and what not an offence, he is unskilled in what is an offence and what not an offence . . . /

He does not know a slight offence and a serious offence . . . /

[1] As at *Vin.* ii, 89, *kodhano upanāhī*.

[2] *ropeti*, to accuse, bring a charge, see *Vin.* ii, 2, 26, 85, iv, 36. At *Vin.* ii, 261 it appears to mean to cancel.

[3] *jhāpeti attānaṁ*. Cf. *Vin.* ii, 26 *attānaṁ khaṇesi*, and *Dhp.* 247 *mūlaṁ khaṇati attano*. No doubt both *jhāpeti* and *khaṇati* in such contexts mean to destroy. *Khata*, p.p. of *khaṇati* is translated " done for " five lines above.

[4] *jimhaṁ pekkhati*, explained at *VA.* 1363 as *dosam eva gavesati*, seeks only for a defect or blemish.

[5] This is a very tentative rendering of *vītiharati*. It is glossed at *VA.* 1363 as *vinicchayaṁ hāpeti*, the " judgment " probably referring to the decision taken in the course of a legal question.

[6] *āciṇṇa*, what is customary.

He does not know an offence that can be done away with and one that cannot be done away with . . . /
He does not know what is a very bad and what is not a very bad offence . . . /
He does not know what is the earlier and what the later (talk) . . . /
He does not know the sequence of the connecting words, he is not skilled in the sequence of the connecting words—
Saying, " It is an offence " he accuses him of what is not an offence : a reprover such as this burns up himself. [5]

Concluded is the Portion [1] on Reproving

Its summary :
Reproving, and adjudicator, beginning, by root, Observance,
Wrong course [2] : The Teaching is put into the Portion on Reproving.

[1] *kaṇḍa* is portion, section, paragraph or part.
[2] *gati* here must refer to *chandā dosā bhayā mohā* (from partiality, hatred, etc.) in the seventh line of the second set of verses. Oldenberg's colon should therefore come here and not after Observance.

XII. THE LESSER COLLECTION [1]

(Cūḷasaṁgāma)

[**163**] When a monk who is engaged in conflict [2] is approaching an Order he should approach the Order with a humble mind,[3] with a mind as though (it were) removing dust.[4] He should be skilled about seats and skilled about sitting down. He should sit down on a suitable seat without encroaching on (the space intended for) monks who are Elders and without keeping newly ordained monks from a seat.[5] He should not talk in a desultory fashion,[6] nor about inferior (worldly) matters.[7] Either he should speak Dhamma himself or should ask another to do so, or he should not disdain the ariyan silence. A preceptor should not be asked about [8] by an Order, by an approved individual, by an adjudicator, by one anxious to adjudicate; a teacher should not be asked about, one who shares a cell ... a pupil ... a fellow-preceptor [9] ... a fellow-teacher [9] should not be asked about; birth should not be asked about, name ... clan ... the (scriptural) tradition [10] ... the family's standing [11] ... the native district [12] should not be asked about. What is the reason for that? In case there were regard or hatred for it. If there were regard or hatred he might follow (a wrong course) from partiality ... hatred ... confusion, he might follow (a wrong course) from fear. There should be respect for an Order, for an approved individual, for an adjudicator, for one anxious to adjudicate, not respect for an individual. There should be

[1] *saṁgāma* is a battle, a conflict, as well as a collection.

[2] *saṁgāmāvacara*. *VA*. 1363 says that the Order has been convened so as to investigate a legal question—that is called *saṁgāma*; and a *saṁgāmāvacara* is said to be like the Elder Yasa (who protested against the Vajjian monks and their Ten Points: see *CV*. XII).

[3] With the banner of arrogance lowered.

[4] Like a towel for wiping the feet, *VA*. 1363.

[5] See *CV*. VIII, **4**, 2.

[6] Such as is not connected with the goal.

[7] Detailed at e.g. *Vin*. iv, 164.

[8] Saying, "What is your preceptor's name?"—so *VA*. 1364.

[9] *MV*. VIII, **26**, 4.

[10] *āgama*, explained at *VA*. 1364 as "Are you a *Dīgha*-repeater, a *Majjhima*-repeater?"

[11] *kulapadesa* does not appear to occur elsewhere in the Pali Canon. *VA*. 1364 simply explains by "beginning with *khattiya-kula*".

[12] *jātibhūmi*, or place where one was born, as at *M*. i, 145, *A*. iii, 366.

respect for True Dhamma, not respect for the material things of the world. There should be pursuit of the goal, not conformity to an assembly. One should adjudicate at a right time, not at a wrong time ; one should adjudicate about what is fact, not about what is not fact ; one should adjudicate gently, not harshly ; one should adjudicate about what is connected with the goal, not about what is not connected with the goal ; one should adjudicate with a mind of loving-kindness, not with inner hatred.

There should not be murmuring in his ear, he should not seek what is crooked, he should not cover his eye,[1] he should not raise his eye-brow,[1] he should not raise his head, he should not make a movement with his hand,[2] he should not give a gesture with the hand. He should be skilled about seats, he should be skilled about sitting down ; looking a plough's length ahead, pursuing the goal he should sit down on his own seat and should not rise from the seat, he should not pass beyond (the judgment),[3] he should not follow a wrong way ; he should not speak waving his arms about, he should be unhastening, he should be considerate, he should not be quick tempered,[4] [**164**] with a mind of loving-kindness he should be gentle in speech ; merciful, he should be compassionate for welfare ; seeking for welfare, he should not be frivolous in speech ; limiting his speech, he should be one who masters hostility, and is without irascibility.

The self must be assessed,[5] the other [6] must be assessed, the reprover must be assessed,[7] the reproved must be assessed,[8] one who reproves not by rule . . . one who is reproved not by rule . . . one who reproves by rule . . . one who is reproved by rule must be assessed. Without omitting what was said,[9] not bringing forward what was not said, having properly learnt the words and sentences as given, questioning the other in

[1] As at *Vin.* iii, 78. [2] See *Vin.* i, 352. [3] See above text p. 161.

[4] *acaṇḍikata* ; cf. Nuns' *Exp.* 53.

[5] *attā pariggahetabbo. VA.* 1364 says : Am I able to judge (determine or decide), to settle (the legal question) or not ? The measure of oneself must be known.

[6] *VA.* 1364 : is this company able to appease (convince) or not ?

[7] Is he a reprover by rule (*dhammacodaka*) ?

[8] Has he been reproved by rule ?

[9] By either the reprover or the reproved, *VA.* 1365.

return, he should deal with him according to his acknowledgment.[1] An indolent person should be roused,[2] a fearful one given confidence, a violent one checked,[3] an impure one put right,[4] a straight one (treated) with mildness. He should not follow a wrong course from partiality . . . hatred . . . confusion . . . fear. He should be balanced [5] as to the rules and the individuals. Thus is an adjudicator when he adjudicates thus both a doer of the Teacher's Dispensation, and is dear to learned men and to his fellow Brahma-farers and liked by them, and he is esteemed and to be respected. [1]

A clause is for the sake of reference,[6] a simile is for the sake of illustration,[7] a meaning is for the sake of instruction, a question (asked) in return is for the sake of setting aside,[8] giving leave is for the sake of reproving, reproving is for the sake of making remember, making remember is for the sake of commands,[9] a command is for the sake of impediments,[10] an impediment is for the sake of investigating, investigating is for the sake of a decision,[11] a decision is for the sake of referring to a possibility and what is not a possibility,[12] referring to a possibility and what is not a possibility is for the sake of restraint of evil-minded individuals [13] and for the sake of the support of well behaved monks ; the Order is for the sake of agreement and acceptance [14] ; individuals approved of by the Order are

[1] See *Vin.* ii, 83 f.

[2] *hāsetabbo*, stimulated, encouraged.

[3] *nisedhetabbo*, disparaged, menaced.

[4] *vibhāvetabbo*. *VA.* 1365 says "having pointed out that he is unconscientious, he should be made to confess the offence". By so doing he becomes "pure" again.

[5] *majjhattena bhavitabbaṁ*, he should be neutral, indifferent, not taking sides.

[6] *saṁsandanā*, application, conclusion—in regard to what are and are not offences.

[7] I.e. of the meaning.

[8] I.e. the question put by the individual (presumably the one who asked the original question)—such a question need not be answered. Cf. the 4 questions at *MQ.* i, 202 f., where other references are given.

[9] *savacanīya*, see *Vin.* ii, 5, 22, 276.

[10] *palibodha*, see e.g. *MV.* VII, **13**.

[11] As to whether there is a defect or not.

[12] *ṭhānāṭhānagamana*. *VA.* 1365 f. explains that this is for discovering whether there is an offence or not, and whether it is a slight or a serious one.

[13] See *Vin.* ii, 196, iii, 21.

[14] *VA.* 1366: "Agreement on an investigation and knowing the state of what has been well and badly divided—the four." Cf. *Vin.* i, 65, iv, 51. Whether *catu*, "the four," refers to *suttaso* (clause by clause, or rule by rule), *anubyañjanaso* (by sentence) of *Vin.* i, 65, and to *mātikāto* (by summary) and *vibhaṅgato* (by Suttavibhaṅga), I am not sure.

persevering by themselves, are persevering in being trustworthy[1]; discipline is for the sake of restraint,[2] restraint is for the sake of not being remorseful, not being remorseful is for the sake of joy, joy is for the sake of delight, delight is for the sake of tranquillity, tranquillity is for the sake of happiness, happiness is for the sake of concentration, concentration is for the sake of knowledge and vision of what has come to be as it really is, knowledge and vision of what has come to be as it really is is for the sake of turning away, turning away is for the sake of dispassion, dispassion is for the sake of freedom, freedom is for the sake of the knowledge and vision of freedom,[2] the knowledge and vision of freedom is for the sake of final nibbāna without clinging. According to this meaning is the talk.[3] According to this meaning is the counsel. According to this meaning is the causal relation. According to this meaning is the lending ear,[4] that is to say the deliverance of mind without clinging. [2]

Be careful of the proper procedure being intent on what was done with skill by him of discernment,
Of what was well spoken in conformity with the rules of training, not destroying a bourn in a future state.[5] /
[**165**] Ignorant as to subject,[6] falling away, offence,[7] provenance,[8] kind,[9]
He does not know the earlier and the later (speech) nor likewise what was and was not done, /
And he is ignorant too as to formal act and legal question and decidings,
Impassioned, corrupted and astray, he proceeds from fear, from confusion,[10] /

[1] *VA.* 1366 "for mastery and power (over themselves) and they are placed in a position of trust, in the place of the eldest. The meaning is that these are not to be despised (or sent away"; *apasādetabbā*).
[2] . . . [4] Cf. *S.* ii, 32, *A.* v, 2, etc. [3] *VA.* 1366: this talk on Vinaya.
[4] When one has lent ear to this successive talk, knowledge arises, *VA.* 1366.
[5] Verse as at text p. 158. [6] Of offences beginning with Monks' Defeat.
[7] The sevenfold (classes of) offences.
[8] The town where a rule of training was laid down.
[9] *ākāra*, defined on text p. 166.
[10] These are two of the four wrong courses.

And he is not skilled as to layings down and is not versed in pacifying,[1]
One who has obtained a faction, conscienceless, (of) dark deed, disrespectful :
A monk such as this is called one who should not be shown deference.[2] /

5 Knowledgeable as to subject, falling away, offence, provenance, kind,
He comprehends the earlier and the later (speech) and likewise what was and was not done, /
And he is knowledgeable as to formal act and legal question and decidings,
Unimpassioned, uncorrupt, not astray, he proceeds not from fear, from confusion, /
And he is skilled as to layings down and is knowledgeable as to pacifying,
One who has obtained a faction, conscientious, (of) bright deed, respectful :
A monk such as this is called one who should be shown deference. [3]

Concluded is the Lesser Collection

Its summary :

With a humble mind, he may ask, respect, for the Order, not for an individual,
A clause is for the sake of reference and for furthering Discipline :
The summary of the Lesser Collection is made into this one recital.

[1] *nijjhatti*. *VA*. 1367 says inability (*asammatthatā*) to see cause or reason, *karaṇa*, and absence of cause or reason ; thus, incapable of appreciating reasons, he is incapable of knowing how to pacify. Cf. *nijjhan(t)tibala* at *Pṭs*. ii, 168 and *nijjhāpeti* on text p. 166.

[2] *appatikkha* as at *A*. v, 248.

XIII. THE GREATER COLLECTION

(Mahāsaṁgāma)

[**166**] When a monk who is engaged in conflict is speaking in an Order he should know the subject, he should know the falling away, he should know the offence, he should know the provenance, he should know the kind, he should know the earlier and the later, he should know what has been done and what has not been done, he should know the formal act, he should know the legal question, he should know the deciding; he should not follow a wrong course from partiality, he should not follow a wrong course from hatred . . . confusion . . . fear; he should make known [1] on an occasion for making known, he should pacify [2] on an occasion for pacification, he should consider on an occasion for consideration,[3] he should be gracious on an occasion for graciousness; saying, "I have obtained a faction" he should not despise another faction; saying "I have heard much", he should not despise one who has heard little; saying "I am very senior," he should not despise one more recently ordained; he should not speak about what is not attained,[4] he should not set aside what is attained by rule and by discipline, he should settle that legal question as it is settled according to the rule, according to Discipline, according to the Teacher's instruction. [1]

"He should know the subject" means: he should know the subject of the eight offences involving Defeat, he should know the subject of the twenty-three offences requiring a Formal Meeting of the Order . . . of the two Undetermined offences . . . of the forty-two offences of Forfeiture . . . of the hundred and eighty-eight offences of Expiation . . . of the twelve offences to be Confessed . . . of offences of wrong-doing, he should know the subject of offences of wrong speech.

[1] *saññāpeti* as at *Vin.* ii, 73; "win over" at *Vin.* ii, 197.

[2] *nijjhāpeti* as at *Vin.* ii, 73, "dispose favourably." *VA.* has nothing to say. The meaning here seems to be to burn away, i.e. wrong mental states.

[3] *pekkheti* as at *Vin.* ii, 73.

[4] *asampattaṁ na byāharitabbaṁ.* This phrase appears to occur only here and below, p. 170, in the "explanation".

"He should know falling away" means: he should know falling away from moral habit ... from good behaviour ... from right view ... from right mode of livelihood.

"He should know the offence" means: he should know an offence involving Defeat, he should know an offence requiring a Formal Meeting of the Order ... grave offence ... offence of Expiation ... offence to be Confessed ... offence of wrong-doing, he should know an offence of wrong speech.

"He should know the provenance" means: he should know the provenance of the eight offences involving Defeat, he should know the provenance of the twenty-three offences requiring a Formal Meeting of the Order ... he should know the provenance of offences of wrong speech.

"He should know the kind" means: he should know an Order from its kind, he should know a group from its kind, he should know an individual ... the reprover ... the one who is being reproved from his kind. [**167**] He should know an Order from its kind means: "Now is this Order capable or not of settling this legal question according to the rule, according to discipline, according to the Teacher's instruction?" Thus should he know an Order from its kind. He should know a group ... an individual from his kind means: "Now, is this individual capable ... instruction?" Thus should he know an individual from his kind. He should know a reprover from his kind means: "I am not sure whether or not this venerable one is reproving the other with the support of the five things [1] or not." Thus should he know a reprover from his kind. He should know the one who is being reproved from his kind means: "I am not sure whether this venerable one is supported or not by two things: truth and being without anger." [2] Thus should he know the one who is being reproved from his kind.

"He should know the earlier and the later" means: "I wonder whether this venerable one passes on from subject

[1] These are possibly the five *bhūmi* as given at text p. 161, where they are also called, as above, *pañca dhammā*.

[2] Cf. XI, 4, text p. 161 above.

to subject [1] or if he passes on from falling away to falling away or if he passes on from offence to offence or if, having despised, he approves, or if, having approved, he despises or shelves the question by asking another or whether he does not ?" Thus should he know the earlier and the later.

"He should know what has been done and what has not been done" means: he should know sexual intercourse, he should know the proper order of sexual intercourse, he should know the earlier part of sexual intercourse. He should know that sexual intercourse means that consummation between a couple is to be known. He should know the proper order of sexual intercourse means: the monk takes hold of another's male organ with his own mouth. He should know the earlier part of sexual intercourse means: the different colours (of semen), physical contact, lewd speech, ministering to one's own pleasure, intercourse.[2] [2]

"He should know the formal act" means: he should know the sixteen formal acts: he should know the four formal acts for which leave should be asked,[3] he should know the four formal acts at which a motion is put,[4] he should know the four formal acts at which a motion is put and is followed by one resolution,[4] he should know the four formal acts at which a motion is put and is followed by a resolution made three times.[4]

"He should know the legal question" means: he should know the four legal questions: he should know the legal question concerning disputes . . . concerning obligations.

"He should know the deciding" means: he should know the seven decidings: he should know verdict in the presence of . . . he should know covering over (as) with grass. [3]

"He should not follow a wrong course from partiality" means: How does one who is following a wrong course from

[1] *VA*. 1368 "He may say: 'Matter for the first Defeat was seen by me or heard of by me.' But on being asked again, he says, 'Matter for the first Defeat was not seen or heard of by me. Matter for the second Defeat was seen or heard'." This whole paragraph is about contradicting oneself.

[2] *dhanamanuppadānaṁ*. *VA*. calls this *sañcaritta*, which is either acting as a go-between (*Vin*. iii, 137) or dealings with women (*Miln*. 266).

[3] See *Vin*. ii, 89. *VA*. 1368 says "beginning with 'not by rule, in an incomplete assembly'. This is the meaning of the others. Thus the four cycles are sixteen ".

[4] See *Vin*. ii, 89.

partiality follow the wrong course from partiality? As to this, someone saying, "This is my preceptor or teacher or one who shares a cell or pupil or fellow-preceptor or fellow-teacher or friend or intimate or blood-relation," out of compassion for him, protecting him, he explains non-dhamma as Dhamma, he explains Dhamma as non-dhamma . . . (*see* [168]
MV. X, **5**, 4, etc.) . . . explains not a very bad offence as a very bad offence. Because of these eighteen points, he is following a wrong course from partiality, is faring along for what is not the welfare of the many-folk, not the happiness of the many-folk, for what is not the goal, for the woe, the anguish of the many-folk, and of devas and mankind.[1] If, because of these eighteen points, he is following a wrong course from partiality, (then) done for, destroyed, he looks after self, is blameworthy and is to be blamed by learned men, and he sets up much demerit. Following a wrong course from partiality it is thus that he follows a wrong course from partiality.

"He should not follow a wrong course from hatred" means: How does one who is following a wrong course from hatred follow the wrong course from hatred? As to this, someone saying, "He has done me harm," bears ill-will; thinking, "he is doing me harm" . . . "he will do me harm", he bears ill-will; thinking, "He has done harm, is doing harm, will do harm to someone dear to me and liked by me," he bears ill-will; thinking, "He has done good, is doing good, will do good to someone not dear to me or liked by me," he bears ill-will. Because of these nine occasions for ill-will,[2] (feeling) ill-will, resentment, angry, overcome by anger, he explains non-dhamma as Dhamma . . . explains not a very bad offence as a very bad offence. If, because of these eighteen points, he is following a wrong course from hatred . . . it is thus that he follows a wrong course from hatred.

"He should not follow a wrong course from confusion" means: How does one who is following a wrong course from confusion follow the wrong course from confusion? Impassioned, he follows it on account of passion; corrupted, he

[1] Because the Order, the nuns, the layfollowers and the devatās who guard them and others are split into two.

[2] Stated but not explained in the Nonads of Ch. VI.

follows it on account of hatred; astray, he follows it on account of confusion; defiled,[1] he follows it on account of view—astray, altogether astray, overcome by confusion, he explains non-dhamma as Dhamma . . . explains not a very bad offence as a very bad offence. If, because of these eighteen points, he is following a wrong course from confusion . . . it is thus that he follows a wrong course from confusion.

"He should not follow a wrong course from fear" means: How does one who is following a wrong course from fear follow the wrong course from fear? As to this, someone saying: "This one, relying on what is uneven[2] or relying on the thicket[3] (of wrong views) or relying on (someone who is) powerful,[4] pitiless and harsh, will make a danger to life or a danger to the Brahma-faring[5]"—terrified by that fear he explains non-dhamma as Dhamma . . . explains not a very bad offence as a very bad offence. If, because of these eighteen points, he is following a wrong course from fear . . . It is thus that he follows a wrong course from fear.

Of him who Dhamma oversteps from partiality, hatred,
 fear, confusion,
The repute fades as in the dark fortnight does the moon.[6]

How does one not follow a wrong course from partiality? Explaining non-dhamma as non-dhamma he does not follow a wrong course from partiality; explaining Dhamma as Dhamma [**169**] he does not follow a wrong course from partiality . . . explaining not a very bad offence as not a very bad offence, he does not follow a wrong course from partiality. It is thus that he does not follow a wrong course from partiality.

How does one not follow a wrong course from hatred . . . a wrong course from confusion . . . a wrong course from fear? Explaining non-dhamma as non-dhamma . . . explaining not a very bad offence as not a very bad offence, he does not follow

[1] *parāmattha.*
[2] See *A.* iii, 285: the ariyan disciple gets rid of the uneven.
[3] See *M.* i, 8, 485.
[4] *VA.* 1368 says: relying on powerful well-known monks.
[5] See *MV.* II, **15**, 4.
[6] *A.* ii, 18, *D.* iii, 182, ascribed to the Teacher.

a wrong course from fear. It is thus that he does not follow a wrong course from fear.

> Of him who Dhamma oversteps not from partiality, hatred, fear, confusion,
> The repute increases as in the bright fortnight does the moon.[1] [4]

How does one "make known on an occasion for making known"? Explaining non-dhamma as non-dhamma he makes known on an occasion for making known . . . explaining not a very bad offence as not a very bad offence he makes known on an occasion for making known. Thus does he make known on an occasion for making known.

How does one "pacify on an occasion for pacification"? Explaining non-dhamma as non-dhamma he pacifies on an occasion for pacification . . . Thus does he pacify on an occasion for pacification.

How does one "consider on an occasion for consideration"? . . . How is one "gracious on an occasion for graciousness"? Explaining non-dhamma as non-dhamma . . . he is gracious on an occasion for graciousness . . . Thus is he gracious on an occasion for graciousness. [5]

How, "saying 'I have obtained a faction'," does he despise another faction? As to this, there is someone who has obtained a faction, obtained a following, a faction-man[2] having relations.[2] Thinking, "This one has not obtained a faction, not obtained a following, he is not a faction-man having relations," despising him he explains non-dhamma as Dhamma . . . he explains not a very bad offence as a very bad offence. Thus, thinking, "I have obtained a faction," he despises another faction.

How, "saying 'I have heard much'" does he despise one who has heard little? As to this, someone who has heard much remembers what he has heard, is a store-house of the heard.

[1] *A*. ii, 18, *D*. iii, 182, ascribed to the Teacher.
[2] *pakkhavā ñātivā*; apparently neither word is found elsewhere in the Pali Canon.

Thinking, " This one has heard little, has little of the tradition,[1] remembers little," [1] despising him he explains non-dhamma as Dhamma . . . he explains not a very bad offence as a very bad offence. Thus, thinking, " I have heard much " he despises one who has heard little.

How, " saying ' I am very senior ' " does he despise one more recently ordained ? As to this, there is an Elder of long-standing, long gone forth. Thinking, " This one is newly ordained, he is not esteemed,[2] he does not know what is appointed,[3] his bidding will not be done," despising him he explains non-dhamma as Dhamma . . . [**170**] . . . he explains not a very bad offence as a very bad offence. Thus, thinking, " I am very senior," he despises one more recently ordained. [6]

" He should not speak about what is not attained " means : he should not cause a burden to be put down that has not been put down.[4]

" He should not set aside what is attained by rule and by discipline " means : he should not set aside by rule and by discipline that matter for the sake of which an Order has been convened.

" According to the rule " means : according to fact, according to the subject. " According to Discipline " means : having reproved (him) he makes (him) remember. " According to the Teacher's instruction " means : by furnishing a motion, by furnishing a proclamation. " He should settle that legal question as it is settled according to the rule, according to Discipline, according to the Teacher's instruction " means : the one who is reproving should be asked by the adjudicator : " If you, your reverence, suspend this monk's Invitation . . . (*MV*. IV, **16**, 10–15) . . . Did you suspect, having heard from a monk . . . from disciples of (other) sects ? "

[1] *appāgama appadhara*. These two words again are apparently not found elsewhere in the Pali Canon.

[2] *appaññāto*, as at *Vin*. iv, 231, 310.

[3] *appakataññū*, or, not properly versed in, as at *Vin*. ii, 199.

[4] On burden, *bhāra*, see *Vism*. 512 where it should be regarded as *sacca*, truth. On *otiṇṇa*, put down, see above text p. 161. Also see *otarati* at *A*. ii, 168, where it appears to mean " to tally ", i.e. to lie beside. The history of *otarati* has still to be written.

If the seen corresponds with the seen, the seen being in agreement with the seen,
If, concerning the seen, he does not consent, he is one suspecting impurity:
That man, on his acknowledgment, may carry out Invitation with him. /
If the heard corresponds with the heard . . . (*see* XI, 2) /
If the sensed corresponds with the sensed . . . Invitation with him. [7]

"What was seen by you?"—which are the questions? "How was it seen by you?"—which are the questions? "When was it seen by you?"—which are the questions? "Where was it seen by you?"—which are the questions?[1]

"What was seen by you?" means: questions on the subject, questions on fallings away, questions on offences, questions on conduct.[2] Questions on the subject means: the subject of the eight offences involving Defeat, the subject of the twenty-three offences requiring a Formal Meeting of the Order, the subject of the forty-two offences of Forfeiture, the subject of the hundred and eighty-eight offences of Expiation, the subject of the twelve offences to be Confessed, the subject of the offences of wrong-doing, the subject of the offences of wrong speech. Questions on fallings away means: questions on falling away from moral habit, questions on falling away from good behaviour, questions on falling away from right view, questions on falling away from right mode of livelihood. Questions on offences means: questions on offences involving Defeat, questions on offences requiring a Formal Meeting of the Order, questions on offences that are grave . . . questions on offences of wrong speech. Questions on conduct means: questions on the consummation of a couple.[3]

"How was it seen by you?" means: questions on characteristics, questions on the postures, questions on kinds, questions on changes. Questions on characteristics means: tall or short or dark or fair. Questions on the postures means:

[1] Questions as at *MV.* IV, **16**, 13.
[2] *ajjhācāra* as at *MV.* I, **36**, 8. At *Vin.* iii, 121 the meaning appears to be transgression, i.e. bad conduct.
[3] Word as at text p. 167.

walking or standing or sitting down or lying down. Questions on kinds means: the attributes of a householder or the attributes of members of (other) sects or the attributes of one who has gone forth. Questions on changes [1] means: walking or standing or sitting down or lying down.

[171] "When was it seen by you?" means: questions on the time,[2] questions on the occasion,[3] questions on the day, questions on the season. Questions on the time means: in the morning time or at the time of mid-day or at evening time. Questions on the occasion means: on a morning occasion or at a mid-day occasion or on an evening occasion. Questions on the day means: before the meal or after the meal or during the night or by day or in the dark [4] or in the moonlight.[4] Questions on the seasons means: in the cold weather or in the hot weather or in the rains.

"Where was it seen by you?" means: questions about the place, questions about the ground,[5] questions about the quarters,[6] questions about the locality.[7] Questions about the place means: on (in) the ground or on (in) the earth [8] or on Earth [9] or in the world. Questions about the ground means: on (in) the ground or on a mountain-slope or on a rock or in a temple.[10] Questions about the quarters means: in an eastern quarter or in a western quarter or in a northern quarter or in a southern quarter. Questions about locality means: in an eastern locality or in a western locality or in a northern locality or in a southern locality. [8]

Concluded is the Greater Collection

[1] *vippakāra.* It is rather odd that this is defined in the same way as are the postures.

[2] *kāla.*

[3] *samaya,* also meaning time; see *DA.* 251.

[4] *kāle vā juṇhe vā.* These two words can also mean the dark and the bright halves of a month.

[5] *bhūmi,* ground or soil, among other meanings.

[6] *okāsa,* open space, so, apparently, quarter or direction.

[7] *padesa,* region, district.

[8] *pathavī,* the usual word for the earth: the first of the four great primaries, the element of solidity, extension or expansion.

[9] *dharaṇī,* Earth as a name, "of the pregnant one."

[10] *pāsāda* as long house, palace, mansion or terrace, does not seem to fit very well here. Unfortunately the Comy. has stopped some way previous to this.

Its summary :

Subject, provenance, kind, earlier and later, what has been done and has not been done,
Formal act, and legal question too, deciding, and following from partiality, /
From hatred, from confusion, from fear too, making known, and about pacification,
Consideration, gracious, " I have a faction," one who has heard, and about a very senior one, /
And the not attained, the attained, by rule, and by Discipline,
Also by the Teacher's instruction : the explanation of the Greater Collection.

XIV. SYNOPSIS OF KAṬHINA
(Kaṭhinabheda)

[172] By whom is kaṭhina cloth not formally made [1]? By whom is kaṭhina cloth formally made? How is kaṭhina cloth not formally made? How is kaṭhina cloth formally made?

"By whom is kaṭhina cloth not formally made?" means: kaṭhina cloth is not formally made by two individuals: by him who does not formally make it and by him who does not give thanks.[2] Kaṭhina cloth is not formally made by these two individuals.

"By whom is kaṭhina cloth formally made?" means: kaṭhina cloth is formally made by two individuals: by him who formally makes it and by him who gives thanks. Kaṭhina cloth is formally made by these two individuals.

"How is kaṭhina cloth not formally made?" means: in twenty-four ways is kaṭhina cloth not formally made. Kaṭhina cloth is not formally made merely by marking it [3] . . . (*MV.* VII, **1**, 5) . . . Thus also is kaṭhina cloth not formally made.

Insinuation [4] is called: he insinuates, saying "I will formally make kaṭhina out of this cloth". Roundabout talk is called: he makes roundabout talk, saying "I will get [5] the cloth for kaṭhina cloth by means of this roundabout talk". Temporary is called: it is called a gift that should not be appropriated. Postponement is called: there are two kinds of postponement: a postponement in carrying out (doing) and a postponement of possessions. To be forfeited is called: if the dawn breaks while it is being made.[6] In these twenty-four ways is kaṭhina cloth not formally made.

[1] *anatthata*, not formally made, see *BD.* ii, 26, n. 3. *MV.* VII is devoted to Kaṭhina. There was a certain formality together with strict regulations for the proper making up of the kaṭhina cloth into robes at the end of the rains. Thus "formally make" seems a better translation for *attharati* (spread) while keeping *karoti* for simply making, making up. Cf. *Vin-vn.* 2697–2725, called Kaṭhinakkhandhaka.

[2] See *MV.* VII, **1**, 6.

[3] See *MV.* VII, **1**, 5.

[4] *nimittakamma*, or perhaps literally, making a sign; see *BD.* iv, 355, n. 3. The words commented on in this paragraph occur in *MV.* VII, for all of which see *BD.* iv, 355 and *VA.* 1111 which is the part of the Comy. on the Kaṭhinakkhandhaka to which *VA.* 1370 refers.

[5] *nibbattessāmi*, I will make it to be produced, to come into being.

[6] *VA.* 1111 interprets this to mean: "to be forfeited during the night"; and then it gives the Parivāra exegesis.

"How is kaṭhina cloth formally made?" means: in seventeen ways is kaṭhina cloth formally made. Kaṭhina cloth is formally made when it is unsoiled . . . (*see MV*. VII, **1**, 6) . . . Thus also is kaṭhina cloth formally made. In these seventeen ways is kaṭhina cloth formally made. [**1**]

With the formal making of kaṭhina cloth how many things are produced? With the formal making of kaṭhina cloth fifteen things are produced [1]: eight grounds,[2] two impediments,[3] five advantages.[4] With the formal making of kaṭhina cloth these fifteen things are produced. [1]

[**173**] Of a means [5] how many things are the condition through the contiguous condition, the condition through the immediate condition, the condition through the foundation condition, the condition through the inducement condition, the condition through the pre-arising condition, the condition through the post-arising condition, the condition through the co-arising condition [6]?

Of a former action [7] how many things are the condition through the contiguous condition . . . ?

Of a removal [8] how many things, of an allotting [9] how many things, of a formal making how many things, of the grounds and the impediments how many things, of the clothing [10] how many things are the condition through the contiguous condition . . . the condition through the co-arising condition? [2]

A former action is the condition of the means through a contiguous condition, it is the condition through an immediate

[1] At *VA*. 1112 it is said "all this is gone into in the Parivāra".

[2] *mātikā*, see *MV*. VII, **1**, 7; also *BD*. ii, p. 6, n. 5 where the eight are enumerated.

[3] *palibodha*, see *MV*. VII, **13**.

[4] This refers to *MV*. VII, **1**, 3. See *Vin-vn*. ver. 2725.

[5] *payoga*.

[6] I take these kinds of *paccaya*, condition, from Nyanatiloka's *Bud. Dicty*., Colombo, 1956, s.v. *paccaya*, though this may be to take them out of their rightful context.

[7] *pubbakaraṇa*. *VA*. 1369 specifies "beginning with washing".

[8] *paccuddhāra*, see *Forf*. 2, **3**, 18, and *BD*. ii, p. 22, n. 3. Also see below text p. 174 which clearly relates the removal to robes, and *VA*. 1369 which says it is the removal of the outer cloak and so on; this probably refers to the old robes.

[9] *adhiṭṭhāna*, i.e. of the kaṭhina robe-material. See *Forf*. I, **3**, 1, I, **4**, 1 and note at *BD*. ii, p. 7.

[10] Text reads *vatthu*, but *VA*. 1369 reads *vattha*, "clothing," a reading it supports by saying *vattha* means the outer cloak and so on.

condition, it is the condition through a foundation condition, it is the condition through an inducement condition. A means is a condition of a former action through a pre-arising condition. A former action is the condition of the means through a post-arising condition. Fifteen things are the condition through a co-arising condition. [3]

Removal is a condition of a former action through a contiguous condition, it is the condition through an immediate condition, it is the condition through a foundation condition, it is the condition through an inducement condition. A former action is the condition of removal through a pre-arising condition. Removal is the condition of a former action through a post-arising condition. Fifteen things are the condition through a co-arising condition. [4]

Allotting is a condition of removal through a contiguous condition . . . an immediate condition . . . a foundation condition . . . an inducement condition. Removal is a condition of allotting through a pre-arising condition. Allotting is a condition of removal through a post-arising condition. Fifteen things are the condition through a co-arising condition. [5]

Formal making is a condition of allotting through a contiguous . . . immediate . . . foundation . . . inducement condition. Allotting is a condition of formal making through a pre-arising condition. Formal making is a condition of allotting through a post-arising condition. Fifteen things are the condition through a co-arising condition. [6]

The grounds and the impediments are the condition of formal making through a contiguous . . . immediate . . . foundation . . . inducement condition. The formal making is the condition of the grounds and the impediments through a pre-arising condition. The grounds and impediments are the condition of the formal making through a post-arising condition. Fifteen things are the condition through a co-arising condition. [7]

[**174**] Expectation [1] and lack of expectation [1] are the condition of clothing through a contiguous . . . immediate . . . foundation . . . inducement condition. Clothing is the condition of expectation and lack of expectation through a pre-arising

[1] *āsā, anāsā*. See *Vin.* i, 259 ff., and *BD.* ii, 6, n. 4.

condition. Expectation and lack of expectation are the condition of clothing through a post-arising condition. Fifteen things are the condition through a co-arising condition. [8] [2]

What is the provenance, what the arising, what the birth, what the source, what the bringing forth, what the origin of a former action ? What is the provenance . . . what the origin of a removal ? What is the provenance . . . what the origin of an allotting . . . of formal making ? What is the provenance . . . what the origin of grounds and impediments . . . of expectation and lack of expectation ?

Means is the provenance, means is the arising . . . means is the origin of former action. Former action is the provenance . . . the origin of removal. Removal is the provenance . . . of allotting. Allotting is the provenance . . . of formal making. Formal making is the provenance . . . of allotting. The grounds and the impediments are the provenance . . . of formal making. Expectation and lack of expectation are the provenance of clothing . . . the origin of clothing. [1]

What is the provenance, what the arising . . . what the origin of means . . . former action . . . removal . . . allotting . . . formal making . . . the grounds and the impediments . . . clothing ? What is the provenance . . . what the origin of expectation and lack of expectation ?

Cause is the provenance, cause the arising . . . of means . . . Cause is the provenance, cause is . . . the origin of expectation and lack of expectation. [2]

What is the provenance . . . of means . . . What is the provenance . . . what the origin of expectation and lack of expectation ?

Condition is the provenance, condition the arising . . . of means . . . Condition is the provenance, condition is . . . the origin of expectation and lack of expectation. [3]

With how many things is former action classified ? Former action is classified with seven things : with washing, with calculating,[1] with cutting,[2] with tacking,[3] with sewing, with

[1] *vicāraṇā*, as at *MV.* VII, 1, 5.
[2] *MV.* VII, 1, 5.
[3] *bandhana*, *MV.* VII, 1, 5.

dyeing, with making allowable. Former action is classified with these seven things.

With how many things is removal classified ? Removal is classified with three things : with outer cloak, with upper robe, with inner robe.[1]

With how many things is allotting classified ? . . . with three things : with outer cloak, with upper robe, with inner robe.

With how many things is formal making classified ? Formal making is classified with one thing : with breaking into speech.[2] [4]

How many roots of kaṭhina cloth, how many matters, how many materials[3] ? **[175]** One root of kaṭhina cloth : the Order[4] ; three matters : outer cloak, upper robe, inner robe[5] ; six materials : linen, cotton, silk, wool, coarse hemp, canvas. [5]

What is the beginning of kaṭhina cloth, what is in the middle, what is the ending ? Former action is the beginning of kaṭhina cloth, carrying out is in the middle, formal making is the ending. [6]

When an individual is possessed of how many qualities is he incapable of formally making kaṭhina cloth ? When an individual is possessed of how many qualities is he capable of formally making kaṭhina cloth ? When an individual is possessed of eight qualities he is incapable of formally making kaṭhina cloth. When an individual is possessed of eight qualities he is capable of formally making kaṭhina cloth. Possessed of which eight qualities is the individual incapable of formally making kaṭhina cloth ? He does not know former action . . . removal . . . allotting . . . formal making . . . ground . . . impediment . . . withdrawal[6] . . . advantage. Possessed of these eight qualities an individual is incapable of formally making kaṭhina cloth. Possessed of which eight qualities is the individual capable of

[1] On the three robes see *BD.* ii, p. 1, n. 2.

[2] *VA.* 1370 says this means that (the monk) thinks " I am formally making kaṭhina robes into this outer cloak, into this upper robe, into this inner robe ".

[3] *bhūmi* is a word of several meanings to which we must now add that of material or stuff, i.e. basis.

[4] The Order has to give the kaṭhina material to a monk, *MV.* VII, **1**, 4.

[5] Only if the three robes are made up is kaṭhina cloth properly made, *MV.* VII, **1**, 5.

[6] *ubbhāra,* see text p. 136 in [8]. See *Vin.* i, 255, 300, *BD.* ii, 5, n. 3, and *VA.* 1113.

formally making kaṭhina cloth? He knows former action . . . he knows advantage. Possessed of these eight qualities an individual is capable of formally making kaṭhina cloth. [7]

Of how many individuals are formal makings of kaṭhina cloth not effective? Of how many individuals are formal makings of kaṭhina cloth effective? Of three individuals formal makings of kaṭhina cloth are not effective. Of three individuals formal makings of kaṭhina cloth are effective. Of which three individuals are formal makings of kaṭhina cloth not effective? If, standing outside the boundary, he gives thanks [1]; if, giving thanks, he does not break into speech; if, breaking into speech, he does not inform another (monk).[2] Of these three individuals formal makings of kaṭhina cloth are not effective. Of which three individuals are formal makings of kaṭhina cloth effective? If, standing on the boundary, he gives thanks [3]; if, giving thanks, he breaks into speech; if, breaking into speech, he informs another (monk). Of these three individuals formal makings of kaṭhina cloth are effective. [8]

How many formal makings of kaṭhina cloth are not effective? How many formal makings of kaṭhina cloth are effective? Three formal makings . . . are not effective. Three formal makings . . . are effective. Which three formal makings of kaṭhina cloth are not effective? There is failure as to clothing, and failure as to time, and failure as to making.[4] These three formal makings of kaṭhina cloth are not effective. Which three formal makings of kaṭhina cloth are effective? There is success as to clothing, success as to time, and success as to making. These three formal makings . . . are effective. [9] [**3**]

Kaṭhina cloth should be known, the formal making of kaṭhina cloth should be known, the month for the formal making of kaṭhina cloth should be known, failure in the formal making of kaṭhina cloth should be known, success in the formal making of kaṭhina cloth should be known, insinuation should be known, roundabout talking should be known, what is temporary should

[1] *MV.* VII, **1**, 5. [2] *VA.* 1109 gives this interpretation. [3] *MV.* VII, **1**, 6.
[4] Explained at *VA.* 1370 as (i) unallowable cloth, (ii) what is given today by the donors is given tomorrow by the Order for the formal making, and (iii) though cut out today it is not made. For these clauses cf. *MV.* VII, **1**, 5.

be known, postponement should be known, what is to be forfeited should be known.

[176] "Kaṭhina cloth should be known" means: the classification of these very things,[1] the combination, the name,[2] the denomination,[2] the giving of a name,[2] the interpretation,[2] the distinctive sign,[2] the expression [2]—that is to say, kaṭhina cloth.

"The month for the formal making of kaṭhina cloth should be known" [3] means: the last month of the rains should be known.

"Failure in the formal making of kaṭhina cloth should be known" means: the failure in the formal making of kaṭhina cloth in the twenty-four ways should be known.[4]

"Success in the formal making of kaṭhina cloth should be known" means: the success in the formal making of kaṭhina cloth in the seventeen ways should be known.[5]

"Insinuation [6] should be known" means: he insinuates, saying, "I will formally make kaṭhina cloth with this cloth."

"Roundabout talk [6] should be known" means: he makes roundabout talk, saying, "I will get the cloth for kaṭhina cloth by this roundabout talk."

"What is temporary [6] should be known" means: a gift that should not be appropriated should be known.

"Postponement [6] should be known" means: the two postponements should be known: the postponement in carrying out and the postponement of possessions.

"What is to be forfeited [6] should be known" means: if the dawn breaks while it is being made.

"The formal making of kaṭhina cloth should be known" means: if cloth for kaṭhina cloth has accrued to an Order, what line of action should be taken by the Order, what line of action should be taken by (the monk) who is the formal maker of it, what line of action should be taken by (the monk) who

[1] *VA*. 1370 says material shape and so on.
[2] These terms are at *Dhs*. 1306.
[3] "The formal making of the kaṭhina cloth" is given a long paragraph at the end of [4].
[4] *MV*. VII, 1, 5.
[5] *MV*. VII, 1, 6.
[6] For these terms see text p. 172.

gives the thanks [1] ? A monk who is a formal maker of kaṭhina cloth should be given by the Order a formal act at which the motion is followed by one resolution. Kaṭhina cloth should be made that same day by a monk who is the formal maker of it after he has washed it, smoothed it,[2] calculated it, cut it, sewn it, dyed it, made it allowable. If he wants formally to make kaṭhina cloth into an outer cloak the old outer cloak must be removed, a new outer cloak allotted, and he should break into speech, saying, " I will formally make kaṭhina cloth into this outer cloak." If he wants formally . . . to make an upper robe . . . If he wants formally to make kaṭhina cloth into an inner robe . . . speech, saying, " I will formally make kaṭhina cloth into this inner robe." After the monk who is the formal maker of kaṭhina cloth has approached the Order, arranged his outer robe over one shoulder, stretched out his joined palms in salutation, he should speak thus to it: " Venerable sirs, the Order's kaṭhina cloth has been formally made, the formal making of kaṭhina cloth was according to regulation; give thanks." After he has arranged his upper robe over one shoulder and has stretched forth his joined palms in salutation, he should be spoken to thus by those monks who gave the thanks: [**177**] " Revered sir, the Order's kaṭhina cloth has been formally made, the formal making of kaṭhina cloth was according to regulation; we are giving thanks." After a monk who is a formal maker of kaṭhina cloth has approached several monks, arranged his upper robe over one shoulder, stretched out his joined palms in salutation, he should speak thus to them: " Venerable sirs, the Order's kaṭhina cloth . . . give thanks." . . . by those monks who give the thanks . . . " . . . we are giving thanks ". After the monk who is a formal maker of kaṭhina cloth has approached one monk, . . . he should speak thus to him: " Reverend sir . . . give thanks." After he has arranged his upper robe over one shoulder, stretched out his joined palms in salutation, he should be spoken to thus by the monk who is the giver of the

[1] Cf. *VA*. 1109 which points out that in the Parivāra the kaṭhina is made by two monks: the one who makes it and the one who gives the thanks.
[2] *vimajjitvā*, not among the processes given at *MV*. VII.

thanks: "Reverend sir, the Order's kaṭhina cloth has been formally made, the making of kaṭhina cloth was according to regulation; I am giving thanks." [4]

An Order formally makes kaṭhina cloth, a group . . . an individual formally makes kaṭhina cloth. An Order does not formally make kaṭhina cloth, a group does not . . . an individual formally makes kaṭhina cloth. If the Order does not formally make kaṭhina cloth, if a group does not . . . if an individual formally makes kaṭhina cloth: kaṭhina cloth is not formally made by the Order, kaṭhina cloth is not formally made by a group, kaṭhina cloth is formally made by an individual.

An Order recites the Pātimokkha, a group recites the Pātimokkha, an individual recites the Pātimokkha. An Order does not recite the Pātimokkha, a group does not recite the Pātimokkha, an individual recites the Pātimokkha. If an Order . . . if a group does not recite the Pātimokkha, if an individual recites the Pātimokkha the Pātimokkha is not recited by an Order . . . not recited by a group, the Pātimokkha is recited by an individual.

When an Order is complete, when a group is complete, on the recital by the individual the Pātimokkha is recited by an Order . . . by a group . . . by an individual. In the same way an Order does not formally make kaṭhina cloth, a group does not formally make kaṭhina cloth, an individual formally makes kaṭhina cloth: by the thanking of an Order, by the thanking of a group, by the formal making by an individual kaṭhina cloth is formally made by an Order . . . by a group, kaṭhina cloth is formally made by an individual. [5]

Depending on his going away his kaṭhina (privileges) are
called removed [1] by the Kinsman of the Sun:
And I ask you this: Which impediment is cut off first? /
[178] Depending on his going away his kaṭhina (privileges) are
called removed by the Kinsman of the Sun:
And I answer you this: the robes-impediment is cut off
first,
On his going outside the boundary the residence-impediment is cut off.[2] /

[1] *MV*. VII, 2, 1. See *BD*. iv, 358, n. 7.

[2] Verse cited at *VA*. 1112.

Depending on (his robes) being settled[1] his kaṭhina (privileges) are called removed by the Kinsman of the Sun:
And I ask you this . . .
And I answer you this: the residence-impediment is cut off first,
When the robes are settled the robes-impediment is cut off. /
Depending on his resolves[2] his kaṭhina (privileges) are called removed by the Kinsman of the Sun:
And I ask you this . . .
And I answer you this: the two impediments are cut off simultaneously. /
Depending on (the robe-material) being lost[3] his kaṭhina (privileges) are called removed by the Kinsman of the Sun:
And I ask you this . . .
And I answer you this: the residence-impediment is cut off first,
When the robe is lost the robes-impediment is cut off. /
Depending on his hearing (the news)[4] his kaṭhina (privileges) are called removed by the Kinsman of the Sun:
And I ask you this . . .
And I answer you this: the robes-impediment is cut off first,
On his hearing of it the residence-impediment is cut off. /
(Depending on) the disappointment of his expectation[5] his kaṭhina (privileges) are called removed by the Kinsman of the Sun:
And I ask you this . . .
And I answer you this: the residence-impediment is cut off first,
When there is disappointment of robe-material the robes-impediment is cut off. /
Depending on his crossing a boundary[5] his kaṭhina

[1] *MV*. VII, 2, 1.
[2] *sanniṭṭhānantika*, as at *MV*. VII, 1, 7, 2, 1; see *BD*. iv, 359, n. 1. This line is quoted at *VA*. 1113.
[3] As at *MV*. VII, 1, 7, 2, 1.
[4] *savanantika*, as at *MV*. VII, 1, 7, 2, 1.
[5] As at *MV*. VII, 1, 7.

(privileges) are called removed by the Kinsman of the Sun :

And I ask you this . . .

And I answer you this : the robes-impediment is cut off first,

When he has gone outside the boundary the residence-impediment is cut off. /

Depending on withdrawal together with [1] (the kaṭhina privileges) his kaṭhina privileges are called removed by the Kinsman of the Sun :

And I ask you this : Which impediment is cut off first ?

And I answer you this : the two impediments are cut off simultaneously. [6]

How many removals of the kaṭhina (privileges) are dependent on an Order, how many . . . on an individual, how many removals of the kaṭhina (privileges) are dependent neither on an Order nor on an individual ? One removal of the kaṭhina (privileges) is dependent on an Order : a temporary withdrawal.[2] Four removals of the kaṭhina (privileges) are dependent on an individual : that depending on his going away, that depending on (his robe) being settled, that depending on his resolves, that depending on his crossing the boundary. Four removals of the kaṭhina (privileges) are dependent neither on an Order nor on an individual : that depending on (the robe) being lost, that depending on (his) hearing, the disappointment of an expectation, the withdrawal together with.[3] [1]

[**179**] How many removals of the kaṭhina (privileges) are removed inside the boundary . . . outside the boundary, how many removals of the kaṭhina (privileges) may be removed inside the boundary . . . outside the boundary ? Two removals of the kaṭhina (privileges) are removed inside the boundary : temporary withdrawal and withdrawal together with. Three removals of the kaṭhina (privileges) are removed outside the boundary : that depending on going away, that depending on hearing, that depending on crossing the boundary. Four

[1] *sahubbhāra*, " together with " meaning the withdrawal of other monks' privileges.

[2] *antarubbhāra*, not in *MV*. VII (?).

[3] See *MV*. VII, **1**, 7.

removals of the kaṭhina (privileges) may be removed inside the boundary and may be removed outside the boundary: that depending on (the robes) being settled, that depending on resolves, that depending on (the robe) being lost, the disappointment of an expectation. [2]

How many removals of the kaṭhina (privileges) are of one arising, one cessation? How many removals of the kaṭhina (privileges) are of one arising, different cessations? Two removals of the kaṭhina (privileges) are of one arising, one cessation: temporary withdrawal, withdrawal together with. The remaining withdrawals of the kaṭhina (privileges) are of one arising, different cessations. [3] [7]

Concluded is the Synopsis of Kaṭhina

Its summary:

By whom, how, fifteen, things, and cause as provenance,
Condition, classification, roots, and the beginning, eight individuals, /
Of three breakings, three, should be known, and formal making compared with recital,
Impediment, depending on, boundaries, and about arising and cessation. /

Concluded is the Parivāra [1]

[1] *Parivāraṁ niṭṭhitaṁ.* Does this mean that the material so far presented is the original compilation, and that the remainder of the material is a later addition? See Intr. p. xiii; also the final ending on text p. 226, *Parivāro niṭṭhito.*

XV. UPĀLI-PENTADS
(Upālipañcaka)

[180] At that time the Buddha, the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the venerable Upāli approached the Lord; having approached and greeted the Lord he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord, "Possessed of how many qualities, revered sir, should a monk not live independently for as long as life lasts?"

"If a monk is possessed of five qualities,[1] Upāli, he should not live independently for as long as life lasts. Of what five? If he does not know the Observance,[2] if he does not know the formal act for the Observance,[3] if he does not know the Pātimokkha,[4] if he does not know the recital of the Pātimokkha,[5] if it is less than five years (since his ordination). Possessed of these five qualities, Upāli, a monk should not live independently for as long as life lasts.

Possessed of five qualities, Upāli, a monk may live independently for as long as life lasts. Of what five? If he knows the Observance . . . the formal act for the Observance . . . if it is five years or more than five years (since his ordination). Possessed of these five qualities . . . [1]

And if a monk is possessed of five further qualities, Upāli, he should not live independently for as long as life lasts. Of what five? If he does not know the Invitation, if he does not know the formal act for the Invitation, if he does not know the Pātimokkha, if he does not know the recital of the Pātimokkha, if it is less than five years (since his ordination). Possessed of these five qualities . . .

Possessed of five qualities, Upāli a monk may live independently for as long as life lasts. Of what five? If he knows

[1] Cf. text p. 131.
[2] *VA*. 1371, he does not know the ninefold Observance.
[3] Ibid., fourfold (as given at *Vin*. i, 111).
[4] Ibid. the two *mātikās*.
[5] Ibid., fivefold for monks (as at *Vin*. i, 112), fourfold for nuns.

the Invitation . . . if it is five years or more than five years (since his ordination). Possessed of these five qualities . . . [2]

If a monk is possessed of five further qualities . . . he should not live independently. Of what five? If he does not know what is an offence and what is not an offence, if he does not know what is a slight and what a serious offence, if he does not know an offence that can be done away with and one that cannot be done away with, if he does not know what is a very bad offence and what is not a very bad one, if it is less than five years (since his ordination). Possessed of these five qualities . . .

Possessed of five qualities . . . may live independently. Of what five? If he knows what is an offence and what is not an offence . . . if it is five years or more than five years (since his ordination). Possessed of these five qualities, Upāli, a monk may live independently for as long as life lasts." [3]

[**181**] " If a monk is possessed of how many qualities, revered sir, should he not ordain, not give guidance, and a novice not attend him? "

" If a monk is possessed of five qualities, Upāli, he should not ordain, he should not give guidance, a novice should not attend him. Of what five? If he is not competent to tend or get (another) to tend a pupil or one who shares a cell and is ill, to allay or get (another) to allay dissatisfaction that has arisen, to dispel or get (another) to dispel, by means of Dhamma, remorse that has arisen,[1] to lead him in what pertains to Dhamma,[2] to lead him in what pertains to Discipline.[2] Possessed of these five qualities, Upāli, a monk should not ordain, he should not give guidance, a novice should not attend him.

Possessed of five qualities, Upāli, a monk may ordain, he may give guidance, a novice may attend him. Of what five? If he is competent to tend . . . to lead him in what pertains to Discipline. Possessed of these five qualities . . . a novice may attend him. [4]

And if a monk is possessed of five further qualities . . . a novice should not attend him. Of what five? If he is not

[1] To here see *Vin.* i, 64 (*MV.* I, **36**, 10).

[2] Also at *Vin.* i, 64 (*MV.* I, **36**, 12), but not in the same pentad as the first three clauses in this paragraph.

competent to train a pupil or one who shares a cell in the training regarding the fundamentals of conduct, to lead him in the training regarding the fundamentals of the Brahma-faring,[1] to lead him in the higher morality, to lead him in the higher thought, to lead him in the higher wisdom.[2] Possessed of these five qualities . . . a novice should not attend him.

Possessed of five qualities, Upāli, a monk may ordain, he may give guidance, a novice may attend him. Of what five? If he is competent . . . to lead him in the higher wisdom. Possessed of these five qualities, Upāli, a monk may ordain, he may give guidance, a novice may attend him." [5]

" If a monk is possessed of how many qualities, revered sir, should a formal act (against him) be carried out ? "

" If a monk is possessed of five qualities, Upāli, a formal act (against him) should be carried out. Of what five? If he is unconscientious, and ignorant, and not a regular monk,[3] and if he is one of wrong view, and has fallen away from a right mode of livelihood. If a monk is possessed of these five qualities, Upāli, a formal act should be carried out against him. [6]

And if a monk is possessed of five further qualities, Upāli, a formal act (against him) should be carried out. Of what five? If, as regards morality, he has fallen away from moral habit, if, as regards behaviour, he has fallen away from good behaviour, if, as regards view, he has fallen away from right view,[3] and if he is of wrong view, and has fallen away from a right mode of livelihood. Possessed of these five qualities . . . [7]

And if a monk is possessed of five further qualities . . . Of what five? If he is possessed of bodily frivolity . . . of verbal frivolity . . . of bodily and verbal frivolity,[3] [182] if he is one of wrong view, if he has fallen away from a right mode of livelihood. Possessed of these five qualities . . . [8]

And if a monk is possessed of five further qualities . . . If he is possessed of bodily bad behaviour . . . verbal bad behaviour . . . bodily and verbal bad behaviour,[3] and if he is of wrong view, and has fallen away from a right mode of livelihood. Possessed of these five qualities . . . [9]

[1] Also at *Vin.* i, 64 (*MV.* I, 36, 12).
[2] Apparently not in the relevant material at *Vin.* i.
[3] These first three clauses are in the Triads, text p. 122.

And if a monk is possessed of five further qualities . . . If he is possessed of harming by means of body . . . harming by means of speech . . . harming by means of body and speech,[1] and if he is of wrong view, and has fallen away from a right mode of livelihood. Possessed of these five qualities . . . [10]

And if a monk is possessed of five further qualities . . . If he is possessed of wrong bodily mode of livelihood . . . wrong verbal mode of livelihood . . . wrong bodily and verbal mode of livelihood,[1] and if he is of wrong view, and has fallen away from a right mode of livelihood. Possessed of these five qualities . . . [11]

And if a monk is possessed of five further qualities . . . If, having fallen into an offence and a (formal) act has been carried out against him, he ordains, gives guidance, makes a novice attend him,[1] if he consents to an agreement as to an exhorter of nuns,[2] if, even though agreed upon, he exhorts nuns.[2] Possessed of these five qualities . . . [12]

And if a monk is possessed of five further qualities . . . If he falls into that same offence for which a formal act was carried out (against him) by an Order, or into another that is similar, or into one that is worse,[3] if he finds fault with the formal act, if he finds fault with one who carried it out.[4] Possessed of these five qualities . . . [13]

And if a monk is possessed of five further qualities, Upāli, a formal act should be carried out against him. Of what five? If he speaks dispraise of the Buddha, if he speaks dispraise of Dhamma, if he speaks dispraise of the Order, and if he is one of wrong view, and if he has fallen away from a right mode of livelihood. If a monk is possessed of these five qualities, Upāli, a formal act should not be carried out against him." [14]

The First Division: on Independently

Its summary:

Observance, Invitation, and offence, one who is ill,
Fundamentals of conduct, and unconscientious, as to morality, and frivolity, /
Wrong behaviour, harming, wrong, and as to offence itself,

[1] These first three clauses are in the Triads, text p. 122.
[2] Cf. *CV*. I, 5, 27 for these five clauses.
[3] First three clauses at text p. 122. [4] All five clauses at *CV*. I, 5, 27.

That offence for which, of the Buddha : the Compendium of the First Division. [1]

" If a monk is possessed of how many qualities, revered sir, should a formal act (against him) not be revoked ? "

" If a monk is possessed of five qualities, Upāli, a formal act (against him) should not be revoked. Of what five ? [**183**] If, having fallen into an offence and a (formal) act has been carried out (against him) . . . (*see* XV, 1, 12–14, *reading* should not be revoked *instead of* should be carried out (against him)) . . . and if he has fallen away from right mode of livelihood. If a monk is possessed of these five qualities, Upāli, a (formal) act (against him) should not be revoked. [1–3]

And if a monk is possessed of five further qualities, Upāli, a (formal) act (against him) should not be revoked. Of what five ? If he is unconscientious, and is ignorant, and is not a regular monk, and is one who chooses among customs,[1] and is one who does not fulfil the training. If a monk is possessed of these five qualities, Upāli, a (formal) act (against him) should not be revoked." [4]

" When a monk who is engaged in conflict, revered sir, is approaching an Order, having set up how many states within himself should he approach the Order ? "

" When a monk who is engaged in conflict, Upāli, is approaching an Order, having set up five states within himself should he approach the Order. What five ? When a monk who is engaged in conflict,[2] Upāli, is approaching an Order he should approach the Order with a humble mind, with a mind (as though) it were removing dust ; he should be skilled about seats and skilled about sitting down ; he should sit down on a suitable seat without encroaching on (the space intended for) monks who are Elders and without keeping newly ordained monks from a seat ; he should not talk in a desultory fashion nor about inferior (worldly) matters ; he should speak Dhamma himself or should ask another to do so, nor should he disdain the ariyan silence. If, Upāli, an Order is carrying out (formal) acts that should be carried out by a complete Order, but if this

[1] *omaddakārako vattesu.* Usual meaning of *omaddati* is to grind, press down. It has been rendered as " choose " at *BD.* v, 300, iii, 130 (*Vin.* ii, 214, iv, 192).

[2] For the following see above at the beginning of XII, 1.

does not seem right to the monk, then, giving an explanation of (his) views,[1] the "being all together" may be attained. What is the reason for this? He says, 'Let me not be different from the Order.' When a monk who is engaged in conflict, Upāli, is approaching an Order, having set up these five states within himself he should approach the Order." [5]

"Possessed of how many qualities, revered sir, is a monk who is speaking in an Order not liked by the many-folk, not dear to the many-folk, and not pleasing to the many-folk?"

"If he is possessed of five qualities, Upāli, a monk who is speaking in an Order is . . . not pleasing to the many-folk. Of what five? If he is a grandiose speaker,[2] and one who hankers after support,[3] and is not skilled about the sequence of meanings in a speech, if he is one who does not reprove according to Dhamma, according to Discipline, according to the offence, if he is one who does not carry out according to Dhamma . . . the offence. If he is possessed of these five qualities, Upāli, a monk . . . is not pleasing to the many-folk.

If he is possessed of five qualities, Upāli, a monk who is speaking in an Order is liked by the many-folk and is dear to the many-folk and is pleasing to the many-folk. [**184**] Of what five? If he is not a grandiose speaker, and is not one who hankers after support, and is skilled in the sequence of meanings in a speech, if he is one who reproves according to Dhamma, according to Discipline, according to the offence, if he is one who carries out according to Dhamma, according to Discipline, according to the offence. If he is possessed of these five qualities . . . [6]

And if he is possessed of five further qualities, Upāli, a monk who is speaking in an Order is . . . not pleasing to the many-folk . . . If he is one who exalts,[4] one who upbraids,[5] if he chooses not-dhamma, if he shuts out Dhamma, and if he

[1] *diṭṭhāvikamma*, apparently not in other parts of *Vin.*, except below XV, 4, 1, 2.

[2] *ussitamantī*. *Ussita* is used of raised standards and banners. *VA*. 1372 calls it speech about the greed, hatred and confusion of human beings, dark speech, not explaining the goal.

[3] *nissitajappī*. *VA*. 1372: he has to quote a king or minister or his teacher or preceptor and say that he has spoken to these.

[4] *VA*. 1372: who exalts his own teacher.

[5] Ibid., for an offence someone does not know.

speaks much fatuous talk. If he is possessed of these five qualities . . .

If he is possessed of five qualities, Upāli, a monk who is speaking in an Order is . . . pleasing to the many-folk . . . If he is not one who exalts, not one who upbraids, if he chooses Dhamma, if he shuts out non-dhamma, and if he does not speak much fatuous talk. If he is possessed of these five qualities . . . [7]

And if he is possessed of five further qualities, Upāli, a monk who is speaking in an Order is . . . not pleasing to the many folk . . . If he is a teacher who uses force, if he is a teacher who has not obtained leave, if he is one who reproves not according to Dhamma, not according to Discipline, not according to the offence, if he is one who carries out not according to Dhamma, not according to Discipline, not according to the offence, if he is an expounder [1] not in accordance with right view. If he is possessed of these five qualities . . .

If he is possessed of five qualities, Upāli, a monk who is speaking in an Order is liked by the many-folk and is dear to the many-folk and is pleasing to the many-folk. Of what five? If he is a teacher who does not use force, if he is a teacher who has obtained leave, if he is one who reproves according to Dhamma, according to Discipline, according to the offence, if he is one who carries out according to Dhamma, according to Discipline, according to the offence, if he is an expounder in accordance with right view. If he is possessed of these five qualities, Upāli, a monk who is speaking in an Order is liked by the many-folk and is dear to the many-folk and is pleasing to the many-folk." [8]

"How many advantages are there, revered sir, for one who has mastery in Discipline?"

"There are these five advantages, Upāli, for one who has mastery in Discipline. What five? His own body of moral habit is well guarded, well protected, he is a shelter for those who are affected by scruples, confidently he lives in the midst of an Order, with Dhamma he restrains adversaries from one who is well restrained, he is one practising for the stability of

[1] *byākatā.*

True Dhamma. These, Upāli, are the five advantages for one who has mastery in Discipline." [9]

The Second Division: on Not Revoking

Its summary:

Fallen, as long as,[1] and praise, unconscientious, and in conflict,
Grandiose, and one who exalts, by force, for one who has mastery in.

The First Description: by Pairs [2]

[**185**] "If he is possessed of how many qualities, revered sir, should a monk not speak in an Order?"

"If he is possessed of five qualities, Upāli, a monk should not speak in an Order.[2] Of what five? If he does not know an offence, if he does not know the origin of an offence, if he does not know the means (used) for an offence,[3] if he does not know the removal of an offence, if he is not skilled in discriminating an offence. If a monk is possessed of these five qualities, Upāli, he should not speak in an Order.

If he is possessed of five qualities, Upāli, a monk may speak in an Order. Of what five? If he knows an offence ... if he is skilled in discriminating an offence. If a monk is possessed of these five qualities, Upāli, he may speak in an Order. [1]

And if he is possessed of five further qualities, Upāli, a monk should not speak in an Order. Of what five? If he does not know a legal question[4] ... the origin of a legal question ... the means (used) for a legal question[5] ... the removal of a legal question, if he is not skilled in discriminating a legal question. If a monk is possessed of these five qualities ...

If he is possessed of five qualities, Upāli, a monk may speak in an Order. Of what five? If he knows a legal question ... if he is skilled in discriminating a legal question. If a monk is possessed of these five qualities ... [2]

And if he is possessed of five further qualities, Upāli, a monk

[1] For *yāya* of text read *yāva*.
[2] Cf. the different three qualities in the Triads, text p. 122.
[3] Bodily or verbal, *VA*. 1372.
[4] Either that it is connected with the 18 matters causing a schism, or with the 4 fallings away, or with the 5 or 7 classes of offence, or with the 4 duties towards an Order: *VA*. 1373.
[5] Either that it has 12 means (*payoga*) as roots (or bases), or 14 or 6 or one.

should not speak in an Order. Of what five? If he is a teacher who uses force, if he is a teacher who has not obtained leave, if he is one who reproves not according to Dhamma, not according to Discipline, not according to the offence, if he is one who carries out not according to Dhamma, not according to Discipline, not according to the offence, if he is an expounder not according to right view. If he is possessed of these five qualities . . .

If he is possessed of five qualities . . . Of what five? If he is a teacher who does not use force . . . if he is an expounder according to right view. If a monk . . . [3]

And if he is possessed of five further qualities . . . Of what five? If he does not know what is and what is not an offence, if he does not know a slight and a serious offence, if he does not know an offence that can be done away with and one that cannot be done away with, if he does not know what is and what is not a very bad offence, if he does not know an offence for which amends are made and one for which amends are not made.[1] If he is . . .

If he is possessed of five qualities . . . Of what five? If he knows what is and what is not an offence . . . If he is . . . [4]

And if . . . Upāli, he should not speak in an Order. Of what five? If he does not know a formal act, if he does not know the carrying out of a (formal) act, if he does not know the matter for a (formal) act,[2] if he does not know the procedure for a (formal) act, if he does not know the removal of a (formal) act. If he is . . .

[**186**] If he is possessed . . . may speak in an Order. Of what five? If he knows a (formal) act . . . If he is . . . [5]

And if he is possessed of five further qualities . . . should not speak in an Order. Of what five? If he does not know the matter, if he does not know the source, if he does not know the laying down, if he does not know the order of words (in a sentence),[3] if he does not know the sequence of the connecting words. If he is possessed of these . . .

If he is possessed of five qualities . . . may speak in an Order. Of what five? If he knows the matter . . . If he is . . . [6]

[1] For words in this paragraph, see VI, **1**; see also XV. **7**, 4.
[2] See VI, **2**, text p. 116.
[3] Text reads *padapacchābhaṭṭhaṁ*, and *VA*. 1373, more correctly *-paccā-*. *VA*. explains that when *buddho bhagavā* should be said he says *bhagavā buddho*.

And if he is possessed of five further qualities . . . should not speak in an Order. Of what five? If he follows a wrong course through partiality, if he follows a wrong course through hatred, if he follows a wrong course through confusion, if he follows a wrong course through fear, and if he is unconscientious. If he is . . .

If he is possessed of five qualities . . . may speak in an Order. Of what five? If he does not follow a wrong course through partiality . . . and if he is conscientious. If he is . . . [7]

And if he is possessed of five further qualities . . . should not speak in an Order. Of what five? If he follows a wrong course through partiality . . . hatred . . . confusion . . . fear, and if he is unskilled in the Vinaya.[1] If he is . . .

If he is possessed of five qualities . . . may speak in an Order. Of what five? If he does not follow a wrong course through partiality . . . and if he is skilled in the Vinaya. If he is . . . [8]

And if he is possessed of five further qualities . . . should not speak in an Order. Of what five? If he does not know the motion, if he does not know the carrying out of the motion, if he does not know the proclamation of the motion,[2] if he does not know the deciding of the motion,[3] if he does not know the removal of the motion.[4] If he is . . .

If he is possessed of five qualities . . . may speak in an Order. Of what five? If he knows the motion . . . the removal of the motion. If he is . . . [9]

And if he is possessed of five further qualities . . . should not speak in an Order. Of what five? If he does not know the clauses,[5] if he does not know what is in conformity with the clauses,[6] if he does not know Vinaya,[7] if he does not know what is in conformity with Vinaya,[8] and if he is not skilled in what is and what is not causal occasion. If he is possessed . . .

[1] *VA*. 1373: if he is unskilled in the Pali Vinaya and the Commentary.

[2] *VA*. 1374: whether it is to be made once or three times.

[3] Ibid. instances four of the decidings.

[4] Ibid.: he does not know which legal question is stopped by the fourfold deciding of the motion.

[5] *sutta*, cf. text p. 158; explained at *VA*. 1374 (also 1360) as *ubhatovibhanga*.

[6] *suttānuloma*. *VA*. 1374 (also 1360) says: if he does not know the four principal authorities, *mahāpadesa*.

[7] Here called by *VA*. 1374 the Khandhakas and the Parivāra.

[8] *VA*. again says the four principal authorities.

If he is possessed of five . . . Of what five ? If he knows the clauses . . . and if he is skilled in what is and what is not causal occasion. If he is . . . [10]

And if he is possessed of five further qualities . . . should not speak in an Order. Of what five ? If he does not know Dhamma,[1] if he does not know what is in conformity with Dhamma, if he does not know Vinaya,[2] if he does not know what is in conformity with Vinaya,[3] and if he is not skilled in what precedes and what follows.[4] If he is possessed . . .

If he is possessed of five . . . Of what five ? If he knows Dhamma . . . and if he is skilled in what precedes and what follows. [**187**] If he is possessed of these five qualities, Upāli, a monk may speak in an Order." [11]

The Third Division : on Speaking

Its summary :

Offence, legal question, using force, knowing an offence,
(Formal) act, subject, and unconscientious, motions,
He does not know the clauses, (nor) Dhamma : the Compendium of the Third Division. [**3**]

" How many explanations of views, revered sir, are not legally valid ? "

" These five explanations of views, Upāli, are not legally valid. What five ? He explains a view by means of what is not an offence,[5] he explains a view by means of an offence not leading on to confession,[6] he explains a view by means of an offence that has been confessed,[7] he explains a view by means of four, of five [8] (people), he explains a view by means of a mental action of the mind.[9] These five explanations of views, Upāli, are not legally valid.

[1] Leaving aside the Vinayapiṭaka, the two remaining piṭakas.

[2] Again called the Khandhakas and Parivāra at *VA*. 1374.

[3] *VA*. 1374 again says the four principal authorities, and adds : The two Vibhangas are not included here, so that when the Kurundiya says " he does not know the whole of the Vinaya-piṭaka ", that should not be accepted.

[4] Referring to the order of syllables and words. Cf. *A*. iii, 201.

[5] *VA*. 1374 : he shows (or, confesses, *deseti*) that an offence is not an offence.

[6] Ibid. He explains it as a serious offence and confesses a F.M. and Defeat.

[7] Ibid. He explains it as a slight offence.

[8] *VA*. 1375 : four or five people confess an offence together.

[9] *manomānasa*. *VA*. 1375 says he explains the view by means of a mental action (*mānasena*) reckoned as the mind (*manas*). He does not break into speech but confesses the offence by means of thought only.

These five explanations of views, Upāli, are legally valid. What five? He explains a view by means of what is an offence ... by means of an offence leading on to confession ... by means of an offence that has not been confessed ... not by means of four or five (people), he explains a view not by means of a mental action of the mind. These five ... are legally valid. [1]

And five further explanations of views, Upāli, are not legally valid. What five? He explains a view in the presence of one belonging to a different communion ... in the presence of one standing on a different boundary ... in the presence of one who is not a regular monk[1] ... by means of four or five (people), he explains a view by means of a mental activity of the mind. These five ...

These five explanations of views, Upāli, are legally valid. What five? He explains a view in the presence of one belonging to the same communion ... in the presence of one standing on the same boundary ... in the presence of one who is a regular monk ... not by means of four or five, he explains a view not by means of a mental activity of the mind. These five explanations of views, Upāli, are legally valid." [2]

"How many ways of accepting,[2] revered sir, are not legally valid?"

"These five ways of accepting,[3] Upāli, are not legally valid. What five? When something that is being given by means of body is not accepted by means of body, when something that is being given by means of body is not accepted by means of something attached to the body, when something that is being given by means of something attached to the body is not accepted by means of body, when something that is being given by means of something attached to the body is not accepted by means of something attached to the body, when something that is being given by means of what may be cast is not accepted by means of body or of something attached to the body. These are the five ways of accepting, Upāli, that are not legally valid.

[1] He confesses an offence in the presence of one who is suspended or whose Observance and Invitation have been suspended, *VA.* 1375.

[2] *paṭiggaha* is a formal acceptance.

[3] Perhaps referring to *Exp.* 34.

These five ways of accepting, Upāli, are legally valid. What five? When something that is being given by means of body is accepted by means of body . . . when something that is being given by means of what may be cast is accepted by means of body or of something attached to the body. These five ways of accepting, Upāli, are legally valid." [3]

[**188**] "How many 'not left overs' [1] are there, revered sir?"

"There are these five 'not left overs', Upāli. What five? It is not made allowable, it is not made formally accepted, it is not made delivered, it is not made within a reach of the hand, it is not said 'All this is enough'. These, Upāli, are the five 'not left overs'.

These are the five 'left overs', Upāli. What five? It is made allowable, it is made formally accepted, it is made delivered, it is made within a reach of the hand, it is said 'All this is enough'. These, Upāli, are the five 'left overs'." [4]

"In how many ways, revered sir, is satisfaction [2] to be seen [3]?"

"Satisfaction is to be seen in five ways, Upāli. In what five? Eating is to be seen, a meal is to be seen, standing within a reach of the hand, he asks him, a refusal is to be seen. In these five ways, Upāli, is satisfaction to be seen." [5]

"How many carryings out (of a formal act) on the acknowledgment (of a monk), revered sir, are not legally valid?"

"These five carryings out (of a formal act) on the acknowledgment (of a monk), Upāli, are not legally valid. What five? A monk [4] comes to have fallen into an offence involving Defeat; while he is being reproved for an offence involving Defeat he claims that he has fallen into an offence requiring a Formal Meeting of the Order; if the Order has him dealt with for an offence requiring a Formal Meeting of the Order, the carrying out on (his) acknowledgment is not legally valid.

A monk comes to have fallen into an offence involving Defeat; while he is being reproved for an offence involving

[1] *anatirittā*, referring to *Exp.* 35.
[2] *pavāraṇā*, not Invitation here in the monastic sense, but "having eaten and being satisfied", *bhuttavī pavārito*, of *Exp.* 35, *Vin.* iv, 82.
[3] Similarly here *paññāyati* is not to "lay down", of a rule.
[4] See *Vin.* ii, 83, which differs somewhat.

Defeat he claims that he has fallen into an offence of Expiation, into an offence to be Confessed, into an offence of wrong-doing; if the Order has him dealt with for an offence of wrong-doing, the carrying out on (his) acknowledgment is not legally valid.

A monk comes to have fallen into an offence requiring a Formal Meeting of the Order, of Expiation, of one to be Confessed, of wrong-doing; while he is being reproved for an offence of wrong-doing he claims that he has fallen into an offence involving Defeat; if the Order has him dealt with for an offence involving Defeat, the carrying out on (his) acknowledgment is not legally valid.

A monk comes to have fallen into an offence of wrong-doing; while he is being reproved for an offence of wrong-doing he claims that he has fallen into an offence requiring a Formal Meeting of the Order, into one of Expiation, into one to be Confessed; if the Order has him dealt with for an offence to be Confessed, the carrying out on (his) acknowledgment is not legally valid. These, Upāli, are the five carryings out on the acknowledgment (of a monk) that are not legally valid.[1]

These five carryings out (of a formal act) on the acknowledgment (of a monk), Upāli, are legally valid. What five? A monk comes to have fallen into an offence involving Defeat; while he is being reproved for an offence involving Defeat he claims that he has fallen into an offence involving Defeat; if the Order has him dealt with for an offence involving Defeat, the carrying out on (his) acknowledgment is legally valid. A monk comes to have fallen into an offence requiring a Formal Meeting of the Order, into one of Expiation, into one to be Confessed, into one of wrong-doing; while he is being reproved for an offence of wrong-doing he claims that he has fallen into an offence of wrong-doing; if the Order has him dealt with for an offence of wrong-doing, the carrying out on (his) acknowledgment is legally valid. These . . . valid." [6]

[189] " Possessed of how many qualities, revered sir, is it insufficient to give leave to a monk who is obtaining leave[2]? "

[1] Apparently only four cases are given here, but five kinds of offences are named. *Vin.* ii, 83 includes grave offences and those of wrong speech.

[2] See text p. 123.

"If he is possessed of five qualities, Upāli, it is insufficient to give leave to a monk who is obtaining leave. Of what five? If he is unconscientious, and is ignorant, and not a regular monk, if he speaks intent on quitting,[1] not intent on rising from (an offence). If he is possessed of these five qualities . . .

If he is possessed of five qualities, Upāli, it is sufficient to give leave to a monk who is obtaining leave. Of what five? If he is conscientious, and wise, and a regular monk, if he speaks intent on rising from, not intent on quitting. If he is possessed of these five qualities, Upāli, it is sufficient to give leave to a monk who is obtaining leave." [7]

"If a monk is possessed of how many qualities, revered sir, should Discipline not be discussed with him [2]?"

"If a monk is possessed of five qualities, Upāli, Discipline should not be discussed with him. Of what five? If he does not know the matter . . . the source . . . the laying down . . . the order of the words (in a sentence), if he does not know the sequence of the connecting words.[3] If a monk . . .

If a monk is possessed of five qualities, Upāli, Discipline may be discussed with him. Of what five? If he knows the matter . . . If a monk is possessed of these five qualities, Upāli, Discipline may be discussed with him." [8]

"How many kinds of questions and inquiries are there, revered sir?"

"There are these five kinds of questions and inquiries,[4] Upāli. What five? One asks a question from stupidity, from confusion; one who is of evil desires, filled with covetousness, asks a question [5]; one asks a question from disrespect [6]; one asks a question desiring to know (the proper answer); one asks a question thinking 'If he answers aright the question asked by me, that is good, if he does not answer aright the question asked by me, I will answer it aright'. These, Upāli, are the five kinds of questions and inquiries." [9]

"How many declarations of profound knowledge are there, revered sir?"

[1] *cāvanādhippāya*. *VA*. 1375 explains by *sāsanato cāvetukāmo*, anxious to "fall", move away from the Dispensation.

[2] See text p. 123.

[3] These five qualities are as XV, **3**, 6.

[4] See *A*. iii, 191 f.

[5] See text p. 131.

[6] *paribhava*.

"There are these five declarations of profound knowledge,[1] Upāli. What five? One declares profound knowledge from stupidity, from confusion[2]; one who is of evil desires, filled with covetousness[2] declares profound knowledge; one declares profound knowledge from madness, from a deranged mind[2]; one declares profound knowledge from an undue estimate of himself[3]; one declares profound knowledge when it is a fact. These, Upāli, are the five declarations of profound knowledge." [10]

"How many purifications are there, revered sir?"

"There are these five purifications,[4] Upāli. Which five? Having recited the provenance . . . recital in full is the fifth. These, Upāli, are the five purifications." [11]

[**190**] "How many soft foods are there, revered sir?"

"There are these five soft foods, Upāli. What five? Cooked rice, food made with flour, barley-meal, fish, meat.[5] These, Upāli, are the five soft foods." [12]

The Fourth Division: on Explanations of Views

Its summary:

Explanations of views, further, acceptings, not left overs,
Satisfaction, on the acknowledgment of, leave, and discussion with,
Question, declarations of profound knowledge, and purification too, soft foods. [**4**]

"When a monk is reproving, revered sir, and wishes to reprove another, having considered how many states within himself may he reprove the other[6]?"

"When a monk is reproving, Upāli, and wishes to reprove another, having considered five states within himself may he reprove the other. What five? Upāli, when a monk is reproving and wishes to reprove another, he should consider thus: 'Now, am I quite pure in bodily conduct . . . (as at *CV.* IX, **5**, 1) . . . When a monk is reproving, Upāli, and wishes to reprove another, having considered these five states within himself he may reprove the other." [1]

[1] *aññabyākaraṇa*, see *Vin.* iii, 100 in *Def.* IV; and for these five ways see *A.* iii, 119 where they are spelt *aññāvyā-*.
[2] See text p. 131.
[3] As at *Vin.* iii, 100; see also *M.* ii, 252.
[4] See text p. 132–3.
[5] See *Vin.* iv, 83 in *Exp.* 35.
[6] See *CV.* IX, **5**, 1.

"When a monk is reproving, revered sir, and wishes to reprove another, having set up how many states within himself may he reprove the other?"

"When a monk is reproving, Upāli, and wishes to reprove another, having set up five states within himself may he reprove the other. What five? 'I will speak at a right time . . . (as at *CV*. IX, **5**, 2) . . .' When a monk is reproving, Upāli, and wishes to reprove another, having set up these five states within himself he may reprove the other." [2]

"When a monk is reproving, revered sir, and wishes to reprove another, having attended to how many states within himself may he reprove the other?"

"When a monk is reproving, Upāli, and wishes to reprove another, having attended to five states within himself may he reprove the other.[1] What five? Compassion, seeking welfare, sympathy, removal of offences, aiming at Discipline.[2] When a monk is reproving, Upāli, and wishes to reprove another, having attended to these five states within himself he may reprove the other." [3]

"Possessed of how many qualities, revered sir, is it insufficient to give leave to a monk who is obtaining leave?"

"If he is possessed of five qualities, Upāli, it is insufficient to give leave to a monk who is obtaining leave. Of what five? If he is not quite pure in bodily conduct,[3] if he is not quite pure in verbal conduct, if he is not quite pure in mode of livelihood, if he is ignorant and inexperienced, if when being examined he is not competent to pass the examination. [**191**] These, Upāli, are the five qualities possessed of which it is insufficient to give leave to a monk who is obtaining leave.

If he is possessed of five qualities, Upāli, it is sufficient to give leave to a monk who is obtaining leave. Of what five? If he is quite pure in bodily conduct [4] . . . in verbal conduct . . . in mode of livelihood, if he is clever and experienced, if when being examined he is competent to pass the examination. If he is possessed of these five qualities, Upāli, it is sufficient to give leave to a monk who is obtaining leave." [4]

[1] Referred to at *VA*. 589.
[2] See *CV*. IX, **5**, 7.
[3] For this sequence, in other contexts, see *MV*. IV, **16**, 5–7.
[4] See *MV*. IV, **16**, 10.

"Revered sir, if a monk wishes to undertake an undertaking on his own behalf[1] of how many qualities should the undertaking that he undertakes on his own behalf be possessed?"

"Upāli, if a monk wishes to undertake an undertaking on his own behalf, the undertaking that he undertakes on his own behalf must be possessed of five qualities. What five? Upāli, if a monk wishes to undertake an undertaking on his own behalf he must consider thus: . . . (as at *CV.* IX, 4) . . . Thus, Upāli, if an undertaking on one's own behalf is undertaken when it is possessed of these five qualities, later it will be no cause for remorse." [5]

"If a monk is possessed of how many qualities, revered sir, is he of great service to monks who are engaged in legal questions?"

"When a monk is possessed of five qualities, Upāli, he is of great service to monks who are engaged in legal questions. Of what five? He is moral, he lives controlled by the control of the Pātimokkha, he is possessed of (right) behaviour and resort, he is one seeing danger in the slightest faults, (and) undertaking them he trains in the rules of training.[2] He is one who has heard much, who remembers what he has heard, (and) those things which are lovely in the beginning, lovely in the middle, lovely at the ending which, with the spirit and the letter, declare the Brahma-faring wholly fulfilled, perfectly purified, such things are much heard by him, borne in mind, familiarized by speech, pondered over in the mind, well penetrated by (right) view.[3] Both the Pātimokkhas are properly handed down to him in detail, properly sectioned, properly regulated, properly investigated clause by clause and in respect of the linguistic form.[4] He comes to be firm in Discipline, immovable.[5] He is competent in convincing both of those who are hostile about a matter, in winning them over, in making them consider, in understanding, in reconciling them.[6]

[1] As at *CV.* IX, 4. Referred to at *VA.* 589.
[2] Stock, as at *Vin.* ii, 95, iv, 51; *M.* i, 355.
[3] Stock, as at *Vin.* ii, 95, iv, 51; *M.* i, 356.
[4] As at *Vin.* ii, 95, etc. Cf. text p. 131.
[5] As at *Vin.* ii, 96, there reading *cheko*, clever, for *ṭhito*, firm, steadfast as above.
[6] As at *Vin.* ii, 96.

Upāli, if a monk is possessed of these five qualities he is of great service to monks who are engaged in legal questions. [6]

And, Upāli, if a monk is possessed of five qualities he is of great service to monks who are engaged in legal questions. Of what five? If he is quite pure in bodily conduct . . . in verbal conduct . . . in mode of livelihood, if he is clever and experienced, if when being examined he is competent to pass the examination. If a monk is possessed of these five qualities, Upāli, he is of great service to monks who are engaged in legal questions. [7]

And, Upāli, if a monk is possessed of five further qualities he is of great service to monks who are engaged in legal questions. Of what five? If he knows the matter, knows the source, knows the laying down, [**192**] knows the order of the words (in a sentence), knows the sequence of the connecting words. If a monk is possessed of these five qualities, Upāli, he is of great service to monks who are engaged in legal questions." [8]

" Revered sir, if a monk is possessed of how many qualities should he not be examined?"

" If a monk is possessed of five qualities, Upāli, he should not be examined. Of what five? If he does not know the clauses, does not know what is in conformity with the clauses, does not know Vinaya, does not know what is in conformity with Vinaya, if he is not skilled in what is and what is not causal occasion.[1] If a monk . . . (*see* XV, **3**, 10, 11; *for* might speak, should not speak in an Order *read* could be examined, should not be examined) . . . and if he is skilled in what precedes and what follows. If a monk is possessed of these five qualities, Upāli, he could be examined. [9, 10]

And if a monk is possessed of five further qualities, Upāli, he should not be examined. Of what five? If he does not know the matter . . . the source . . . the laying down . . . the order of the words (in a sentence), if he does not know the sequence of the connecting words. If he is possessed of these five . . .

If a monk is possessed of five qualities, Upāli, he may be examined. Of what five? If he knows the matter . . . If a

[1] As above, text p. 186.

monk is possessed of these five qualities, Upāli, he may be examined. [11]

And if a monk is possessed of five further qualities, Upāli, he should not be examined. Of what five? If he does not know an offence, does not know the origin of an offence, does not know the means (used) for an offence, does not know the removal of an offence, is not skilled in discriminating an offence. If a monk is possessed of these five . . .

If a monk is possessed of five qualities, Upāli, he may be examined. Of what five? If he knows an offence . . . is skilled in discriminating an offence. If a monk is possessed of these five . . . [12]

And if a monk is possessed of five further qualities, Upāli, he should not be examined. Of what five? If he does not know a legal question, does not know the origin of a legal question, does not know the means (used) for a legal question, does not know the removal of a legal question, is not skilled in discriminating a legal question. If a monk is possessed of these five . . .

If a monk is possessed of five qualities, Upāli, he may be examined. Of what five? If he knows a legal question . . . is skilled in discriminating a legal question. If a monk is possessed of these five qualities, Upāli, he may be examined." [13]

The Fifth Division: on Undertaking on one's own Behalf

Its summary:

And quite pure, at a right time, compassion, and about leave,
One's own behalf, legal question, and further, and the matter,
The clauses, Dhamma, and matter again, offence, and about a legal question. [5]

[193] "How many (types of) forest-dwellers are there, revered sir?"

"There are these five (types of) forest-dwellers, Upāli. What five? . . . [1] . . . of good avail. These, Upāli, are the five (types of) forest-dwellers." [1]

"How many (types of) almsfood-eaters [2] are there, revered

[1] As at text p. 131.

[2] All these are at text p. 131.

sir ?" ... " How many (types of) refuse-rag-wearers ... tree-root-dwellers ... charnel-ground-dwellers ... open-air-dwellers ... three-robe-wearers ... house-to-house seekers ... sitters ... users of any bed ... eaters at one session ... refusers of food later ... bowl-food-eaters are there, revered sir ? "

" There are these five (types of) bowl-food-eaters, Upāli. What five ? One is a bowl-food-eater from stupidity ... because this is of good avail. These, Upāli, are the five (types of) bowl-food-eaters." [2–13]

The Sixth Division : on Ascetic Practices

Its summary :

Forest-dweller, almsfood and rags, tree, and charnel-ground is the fifth,
Open air, and the three robes too, house-to-house, sitters,
Bed, and one session too, refusers later, bowl-food-eaters. [**6**]

" How many (kinds of) lying speech are there, revered sir ? "

" There are these five (kinds of) lying speech, Upāli. What five ? There is the lying speech leading to an offence involving Defeat,[1] there is the lying speech leading to an offence requiring a Formal Meeting of the Order,[2] there is the lying speech leading to a grave offence,[3] there is the lying speech leading to Expiation,[4] there is the lying speech leading to an offence of wrong-doing.[5] These, Upāli, are the five (kinds of) lying speech." [1]

" If a monk is possessed of how many qualities,[6] revered sir, and has suspended an Observance or Invitation in the midst of an Order, (but if other monks) have snubbed him, saying 'That's enough, monk, let there be no strife, no quarrel, no dispute, no contention ', may Observance or Invitation be carried out by the Order ? "

" If a monk is possessed of five qualities, Upāli ... may be carried out by the Order. Of what five ? If he is unconscientious, and is ignorant, and not a regular monk, if he speaks intent on quitting, if he is not intent on rising from (an offence).[7]

[1] *Def.* IV. " Five offences due to lying speech " are included in the Pentads (towards the beginning), see text p. 128.
[2] *F.M.* 8. [3] *Vin.* iii, 99. [4] *Exp.* 1. [5] *Vin.* iii, 100 f.
[6] Cf. text p. 122. [7] For this pentad see text p. 189.

If a monk is possessed of these five qualities, Upāli, . . . may be carried out by the Order. [2]

And if he is possessed of five further qualities, Upāli . . . may be carried out by the Order. Of what five? If he is not quite pure in bodily conduct, [**194**] is not quite pure in verbal conduct, is not quite pure in mode of livelihood, is ignorant and inexperienced, is a maker of strife, a maker of quarrels. If a monk is possessed of these five qualities, Upāli, . . . may be carried out by the Order." [3]

"If a monk is possessed of how many qualities, revered sir, should he not pass an examination?"

"If a monk is possessed of five qualities, Upāli, he should not pass an examination. Of what five? If he does not know what is and what is not an offence, does not know what is a slight and what a serious offence, does not know what is an offence that can be done away with and one that cannot be done away with, does not know what is a very bad offence and what is not, does not know what is an offence for which amends are made and one for which amends are not made. If a monk is possessed of these five qualities, Upāli, he should not pass an examination.

If a monk is possessed of five qualities, Upāli, he may pass an examination. Of what five? If he knows what is and what is not an offence . . . If a monk . . . he may pass an examination." [4]

"For how many reasons, revered sir, does a monk fall into an offence?"

"For five reasons, Upāli, a monk falls into an offence. For what five? From lack of conscientiousness, from ignorance, from ordinary bad conduct, from (thinking) something is allowable when it is not allowable, from thinking (something) is not allowable when it is allowable.[1] For these five reasons, Upāli, a monk falls into an offence. [5]

And for five further reasons, Upāli, a monk falls into an

[1] On these two last clauses *VA.* 1375 f. says that if a scruple has arisen (in him) and he sees a monk who is expert in Discipline and questions him on the nature of what is and what is not allowable, then, getting rid of what is not allowable he should do what is allowable.

offence. For what five? From not seeing,[1] from not hearing,[2] from being sleepy,[3] from thinking that it is so,[4] from confused mindfulness.[5] For these five reasons, Upāli, a monk falls into an offence." [6]

"How many dread (things) [6] are there, revered sir?"

"There are these five dread (things), Upāli. What five? Onslaught on creatures, taking what has not been given, going wrongly amid sense-pleasures, lying speech, occasions of sloth (through drinking) fermented liquor, spirits and strong drink. These, Upāli, are the five dread (things)." [7]

"How many abstentions are there, revered sir?"

"There are these five abstentions,[7] Upāli. What five? Abstention from onslaught on creatures, abstention from taking what has not been given, abstention from going wrongly amid sense-pleasures, abstention from lying speech, abstention from occasions of sloth (from drinking) fermented liquor, spirits and strong drink. These, Upāli, are the five abstentions." [8]

"How many losses are there, revered sir?"

"There are these five losses,[8] Upāli. What five? Loss of relations, loss of possessions, loss by illness, loss in moral habit, loss in (right) view. These, Upāli, are the five losses." [9]

"How many prosperities are there, revered sir?"

"There are these five prosperities, Upāli. What five? Prosperity in relations . . . possessions . . . health . . . moral habit, prosperity in (right) view. These, Upāli, are the five prosperities." [10]

The Seventh Division: on Lying Speech

Its summary:

[**195**] Lying speech, and he snubbed, of a further, and an examination,

[1] Not seeing an expert on Discipline he falls into an offence he would not have fallen into had he seen one.

[2] If he goes to an expert on Discipline to attend to his needs and fails to ask him what is and what is not allowable, he falls into an offence from "not hearing".

[3] *pasuttakatā*.

[4] *tathāsaññī*, falling through thinking it is allowable when it is not.

[5] Such as letting one night too many pass by.

[6] Cf. *A*. iii, 204, *S*. ii, 68. *Vera* is twofold: *akusala*- and *puggala-vera*.

[7] Cf. Nuns' *Exp*. 63 where a sixth abstention is given.

[8] See text p. 129.

And an offence, of a further, dreads, and abstentions too,
Loss, and prosperity as well: the Compendium of the Seventh Division. [7]

"If he is possessed of how many qualities, revered sir, should a formal act be carried out against a monk by the Order of nuns itself?"

"If he is possessed of five qualities, Upāli, a formal act should be carried out against a monk by the Order of nuns itself—this monk is not to be greeted by the Order of nuns. Of what five? Having exposed his body he shows it to nuns, he shows his thigh, he shows his private parts, he shows both shoulders, he offends and quarrels with a householder.[1] If he is possessed of these five qualities, Upāli . . . this monk is not to be greeted by the Order of nuns. [1]

And if he is possessed of five further qualities, Upāli . . . this monk is not to be greeted by the Order of nuns. Of what five? If he tries for the non-receiving (of requisites) by nuns, if he tries for non-profiting by nuns,[2] if he tries for non-residence[3] for nuns, if he reviles and abuses nuns, if he causes monks to break with nuns.[4] If he is possessed of these five qualities, Upāli . . . [2]

And if he is possessed of five further qualities, Upāli, a formal act should be carried out against a monk by the Order of nuns itself—this monk is not to be greeted by the Order of nuns. Of what five? If he tries for the non-receiving (of requisites) by nuns, if he tries for non-profiting by nuns, if he tries for non-residence for nuns, if he reviles and abuses nuns, if he makes monks quarrel with nuns. If he is possessed of these five qualities, Upāli . . . this monk is not to be greeted by the Order of nuns." [3]

"If she is possessed of how many qualities, revered sir, should a formal act be carried out against a nun?"

[1] The last clause reads *obhāsati gihī sampayojeti* which is somewhat meaningless. At the parallel passage at *CV*. X, 9, 1 the reading is the more intelligible *bhikkhuniyo obhāsanti bhikkhunīhi saddhiṁ sampayojenti*, they offend nuns, they quarrel (or, associate) together with nuns.

[2] Finding fault with them, *VA*. 1376.

[3] Trying to drive them out of the "village-field" where they are staying.

[4] Parallel passages at *Vin*. i, 84, ii, 125 (about monks), ii, 18 (about householders).

"If she is possessed of five qualities, Upāli, a formal act should be carried out against a nun. Of what five? Having exposed her body she shows it to monks, she shows her thigh, she shows her private parts, she shows both shoulders, she offends and quarrels with a householder. If she is possessed of these five qualities, Upāli . . . [4]

And if she is possessed of five further qualities, Upāli, a formal act should be carried out against a nun. Of what five? If she tries for the non-receiving (of requisites) by monks, if she tries for non-profiting by monks, if she tries for non-residence by monks, if she reviles and abuses monks, if she causes nuns to break with monks. If she is possessed of these five qualities, Upāli . . . [5]

And if she is possessed of five further qualities, Upāli, a formal act should be carried out against a nun. Of what five? If she tries for the non-receiving (of requisites) by monks, if she tries for non-profiting by monks, if she tries for non-residence by monks, if she reviles and abuses monks, if she makes nuns quarrel with monks. If she is possessed of these five qualities, Upāli, [**196**] a formal act should be carried out against a nun." [6]

"If a monk is possessed of how many qualities, revered sir, should he not suspend exhortation for nuns?"

"If a monk is possessed of five qualities . . . for nuns. Of what five? If he is unconscientious, and ignorant, and not a regular monk, and if he is one who talks intent on quitting, not intent on removal. If a monk . . . [7]

And if a monk is possessed of five further qualities . . . for nuns. Of what five? If he is not quite pure in bodily conduct, if he is not quite pure in verbal conduct, if he is not quite pure in mode of living, if he is ignorant and inexperienced, if on being examined he is not competent to pass an examination. If a monk . . . [8]

And if a monk is possessed of five further qualities, Upāli . . . for nuns. Of what five? If he is possessed of bad bodily conduct, if he is possessed of bad verbal conduct, if he is possessed of bad bodily and verbal conduct, if he is one who reviles and abuses nuns, if he lives in company with nuns, in unbecoming association. If a monk is possessed of these five qualities . . . [9]

And if a monk is possessed of five further qualities, Upāli, he should not suspend exhortation for nuns. Of what five? If he is unconscientious, and ignorant, and not a regular monk, and if he is a maker of strife, a maker of quarrels, and is not one who has fulfilled the training. If a monk is possessed of these five qualities . . ." [10]

" If a monk is possessed of how many qualities, revered sir, should he not accept exhortation of nuns? "

" If a monk is possessed of five qualities . . . of nuns? Of what five? If he is possessed of bad bodily conduct, if he is possessed of bad verbal conduct, if he is possessed of bad bodily and verbal conduct, if he is one who reviles and abuses nuns, if he lives in company with nuns, in unbecoming association. If he is possessed . . . [11]

And if he is possessed of five further qualities . . . of nuns. Of what five? If he is unconscientious, and is ignorant, and is not a regular monk, or if he is setting out on a journey, or if he is ill.[1] If a monk is possessed of these five qualities, Upāli, he should not accept exhortation of nuns." [12]

" If a monk is possessed of how many qualities, revered sir, should he not converse with a nun? "

" If a monk is possessed of five qualities, Upāli, he should not converse with a nun. Of what five? If he is not possessed of an adept's body of moral conduct, if he is not possessed of an adept's body of concentration . . . body of wisdom . . . body of freedom . . . [**197**] if he is not possessed of an adept's body of the knowledge and vision of freedom. If a monk is possessed . . .

If a monk is possessed of five qualities, Upāli, he may converse with a nun. Of what five? If he is possessed of an adept's body of moral conduct . . . If he is possessed of these five . . . [13]

And if a monk is possessed of five further qualities, Upāli, he should not converse with a nun. Of what five? If he has not attained to the analytical insight of meanings, if he has not attained to the analytical insight of Dhamma, if he has not attained to the analytical insight of language, if he has

[1] See *CV*. X, 9, 5.

not attained to the analytical insight of perspicuity,[1] if he is not one who reviews the mind according to freedom.[2] If he is possessed of these five . . .

If a monk is possessed of five qualities, Upāli, he may converse with a nun. Of what five? If he has attained to the analytical insight of meanings . . . if he is one who reviews the mind according to freedom. If a monk is possessed of these five qualities, Upāli, he may converse with (a nun)." [14]

The Eighth Division: on Exhortation of Nuns

Its summary:

Should be carried out by the nuns themselves, likewise two further,
Three formal acts for nuns, two dyads on he should not suspend,
Twice he should not accept is spoken of, and two dyads on conversings. [**8**]

"If he is possessed of how many qualities, revered sir, should a monk not be agreed upon for a referendum [3]?"

"If he is possessed of five qualities, Upāli, a monk should not be agreed upon for a referendum. Of what five? If he is not skilled in meanings,[4] if he is not skilled in Dhamma,[5] if he is not skilled in language, if he is not skilled in syllables, if he is not skilled in what precedes and what follows. If he is possessed of these five qualities, Upāli, a monk should not be agreed upon for a referendum.

If he is possessed of five qualities, Upāli, a monk may be agreed upon for a referendum. Of what five? If he is skilled in meanings . . . If he is possessed of these five qualities, Upāli, a monk may be agreed upon for a referendum. [1]

And if he is possessed of five further qualities, Upāli, a monk

[1] These four *paṭisambhidā* (*attha, dhamma, nirutti, paṭibhāna*) are given at *A*. ii, 160, iii, 113, etc.; also *Miln*. 22.

[2] *VA*. 1377 speaks of the four fruits of freedom.

[3] See *Vin*. ii, 95 ff., where if a monk has ten qualities, quite different from those given here, he may or may not be agreed upon. These are no doubt the qualities referred to at text p. 139 and *A*. v, 71.

[4] *VA*. 1376 (on **8**, 14) and 1377 takes this to mean skilled in the *aṭṭhakathā*, the Commentaries.

[5] Ibid. calls this *pāḷi*, the text. If he has not learnt it from a teacher he is not *pāḷisūra*.

should not be agreed upon for a referendum. Of what five? If he is angry, overcome by anger, if he is harsh, overcome by harshness, if he is unmerciful, overcome by unmercifulness, if he is envious, overcome by envy, if he is infected by wordliness, grasping it tightly, not letting go of it easily.[1] If he is possessed of these five . . .

If he is possessed of five qualities, Upāli, a monk may be agreed upon for a referendum. Of what five? If he is not angry, overcome by anger . . . if he is not envious, overcome by envy, if he is not infected by worldliness, not grasping it tightly, letting go of it easily. If he is possessed of these five qualities . . .[2]

[**198**] If he is possessed of five further qualities . . . should not be agreed upon for a referendum. Of what five? If he is agitated,[2] if he is malevolent, if he offers resistance, if he causes anger, if he is intractable, if he is incapable of being instructed.[3] If he is possessed of these five qualities . . .

If he is possessed of five qualities . . . may be agreed upon for a referendum. Of what five? If he is not agitated, if he is not malevolent . . . if he is tractable and is capable of being instructed. If he is possessed of these five qualities . . . [3]

And if he is possessed of five further qualities . . . should not be agreed upon for a referendum. Of what five? If he is one who confuses the mind and does not make remember,[4] if he is a teacher who has not obtained leave, if he is one who reproves not according to Dhamma, not according to Discipline, not according to the offence, if he is one who carries out not according to Dhamma, not according to Discipline, not according to the offence, if he is an expounder not in accordance with right view.[5] If he is possessed of these five . . .

If he is possessed of five qualities . . . may be agreed upon for a referendum. Of what five? If he is one who makes remember and does not confuse the mind, if he is a teacher who has obtained leave, if he reproves according to Dhamma

[1] Cf. *Vin.* ii, 89.
[2] *kuppati*, or angry.
[3] Last clause also at *Vin.* iii, 178.
[4] *pasāretā hoti no sāretā*, explained at *VA.* 1377 by *mohetā hoti na satiuppādetā*, he is one causing confusion and not one who arouses mindfulness. The Comy. adds that he confuses the talk of reprovers and reproved, and does not make (the reproved monk) remember.
[5] As at text p. 184.

. . . if he carries out according to Dhamma . . . if he is an expounder in accordance with right view. If he is possessed of these five . . . [4]

And if he is possessed of five further qualities . . . should not be agreed upon for a referendum. Of what five ? If he follows a wrong course from partiality, if he follows a wrong course from hatred . . . confusion . . . fear, and if he is unconscientious. If he is possessed of these five . . .

If he is possessed of five qualities . . . may be agreed upon for a referendum. Of what five ? If he does not follow a wrong course from partiality . . . and if he is conscientious. If he is possessed of these five . . . [5]

And if he is possessed of five further qualities . . . should not be agreed upon for a referendum. Of what five ? If he follows a wrong course from partiality . . . hatred . . . confusion . . . fear, and if he is not skilled in Vinaya. If he is possessed of these five . . .

If he is possessed of five qualities, Upāli, a monk may be agreed upon for a referendum. Of what five ? If he does not follow a wrong course from partiality . . . and if he is skilled in Vinaya. If he is possessed of these five qualities, Upāli, a monk may be agreed upon for a referendum." [6].

" If he is possessed of how many qualities, revered sir, is a monk reckoned as ignorant ? "

" If he is possessed of five qualities, Upāli, a monk is reckoned as ignorant. Of what five ? If he does not know the clauses, if he does not know what is in conformity with the clauses, if he does not know Vinaya, if he does not know what is in conformity with Vinaya, and if he is not skilled in what is and what is not causal occasion.[1] If he is possessed . . .

If he is possessed of five qualities, Upāli, a monk is reckoned as learned. Of what five ? If he knows the clauses . . . and if he is skilled in what is and what is not causal occasion. If he is possessed of these five . . . [7]

And if he is possessed of five further qualities . . . is reckoned as ignorant. Of what five ? If he does not know the rules,[2] if

[1] See text p. 186, 192.

[2] *dhamma.*

he does not know what is in conformity with the rules, [**199**] if he does not know Vinaya, if he does not know what is in conformity with Vinaya, and if he is not skilled in what precedes and what follows. If he is possessed of these five . . .

If he is possessed of five qualities . . . reckoned as learned. Of what five? If he knows the rules . . . and if he is skilled in what precedes and what follows. If he is possessed of these five . . . [8]

And if he is possessed of five further qualities . . . reckoned as ignorant. Of what five? If he does not know the matter . . . the source . . . the laying down . . . the order of the words (in a sentence), if he does not know the sequence of the connecting words.[1] If he is possessed of these five . . .

If he is possessed of five . . . reckoned as learned. Of what five? If he knows the matter . . . If he is possessed of these five . . . [9]

And if he is possessed of five further qualities, Upāli . . . reckoned as ignorant. Of what five? If he does not know an offence, if he does not know the origin of an offence, if he does not know the means (used) for an offence, if he does not know the removal of an offence, if he is not skilled in discriminating an offence.[1] If he is possessed of these . . .

If he is possessed of five qualities . . . reckoned as learned. Of what five? If he knows an offence . . . if he is skilled in discriminating an offence. If he is possessed of these five . . . [10]

And if he is possessed of five further qualities . . . reckoned as ignorant. Of what five? If he does not know a legal question, if he does not know the origin of a legal question, if he does not know the means (used) for a legal question, if he does not know the removal of a legal question, if he is not skilled in discriminating a legal question.[1] If he is possessed of these five qualities, Upāli, a monk is reckoned as ignorant.

If he is possessed of five qualities . . . reckoned as learned. Of what five? If he knows a legal question . . . if he is skilled in discriminating a legal question. If he is possessed of these five qualities, Upāli, a monk is reckoned as learned." [11]

[1] As at text p. 192.

Concluded is the Ninth Division: on a Referendum

Its summary:

And also not skilled in meanings, angry, and who is agitated,
One who confuses the mind, wrong course from partiality, and likewise not skilled,
Clauses, and rules, and matter, offence, legal question:
Two by two all is made clear: know well the dark and the bright. [**9**]

"If a monk is possessed of how many qualities, revered sir, is it insufficient to settle a legal question?"

"If a monk is possessed of five qualities, Upāli, it is insufficient to settle a legal question. Of what five? [**200**] If he does not know an offence . . . (*see* [**9**, 10]) . . . If he is possessed of these five . . .

If a monk is possessed of five . . . it is sufficient to settle a legal question. Of what five? If he knows an offence . . . If he is possessed of these . . . [1]

And if a monk is possessed of five further qualities . . . insufficient to settle a legal question. Of what five? If he does not know a legal question . . . (*see* [**9**, 11]) . . . If he is possessed of these five . . .

If a monk is possessed of five qualities . . . sufficient to settle a legal question. Of what five? If he knows a legal question . . . If he is possessed of these . . . [2]

And if a monk is possessed of five further qualities . . . insufficient to settle a legal question. Of what five? If he follows a wrong course from partiality . . . and if he is unconscientious. If he is possessed of these . . .

If a monk is possessed of five . . . it is sufficient to settle a legal question. Of what five? If he does not follow a wrong course from partiality . . . and if he is conscientious. If he is possessed of these . . . [3]

And if a monk is possessed of five further qualities . . . insufficient to settle a legal question. Of what five? If he follows a wrong course from partiality . . . and if he has heard little. If he is possessed of these . . .

If a monk is possessed of five . . . sufficient to settle a legal

question. Of what five ? If he does not follow a wrong course from partiality . . . and if he has heard much. If he is possessed of these . . . [4]

And if a monk is possessed of five further qualities . . . insufficient to settle a legal question. Of what five ? If he does not know the matter . . . (*see* [**9**, 9]) . . . if he does not know the sequence of the connecting words. If he is possessed of these . . .

If a monk is possessed of five . . . sufficient to settle a legal question. Of what five ? If he knows the matter . . . If he is possessed of these . . . [5]

And if a monk is possessed of five further qualities . . . insufficient to settle a legal question. Of what five ? If he follows a wrong course from partiality . . . (*see* [**9**, 6]) . . . and if he is not skilled in Vinaya. If he is possessed of these . . .

If a monk is possessed of five . . . sufficient to settle a legal question. Of what five ? If he does not follow a wrong course from partiality . . . and if he is skilled in Vinaya. If he is possessed of these . . . [6]

And if a monk is possessed of five further qualities . . . insufficient to settle a legal question. Of what five ? If he follows a wrong course from partiality . . . if he esteems an individual [1] and does not esteem the Order. If he is possessed of these . . .

[**201**] If a monk is possessed of five . . . sufficient to settle a legal question. Of what five ? If he does not follow a wrong course from partiality . . . if he esteems the Order [2] and does not esteem an individual. If he is possessed of these . . . [7]

And if a monk is possessed of five further qualities, Upāli, it is insufficient to settle a legal question. Of what five ? If he does not follow a wrong course from partiality . . . if he esteems worldly things [3] and does not esteem true Dhamma.[4] If he is possessed of these five . . .

If a monk is possessed of five qualities, Upāli, it is sufficient to settle a legal question. Of what five ? If he does not follow

[1] His preceptor or teacher ; desiring their victory he explains non-dhamma as Dhamma.

[2] He gives up Dhamma and Vinaya, and esteems the Order only.

[3] Such as robes, which he decides to take.

[4] Deciding according to the rule (or Dhamma) and not taking robes, etc., is called respect for *saddhamma* (True Dhamma).

a wrong course from partiality ... if he esteems true Dhamma and does not esteem worldly things. If a monk is possessed of these five qualities, Upāli, it is sufficient to settle a legal question." [8]

"In how many ways, revered sir, is an Order split?"

"In five ways, Upāli, is an Order split. In what five? By a formal act,[1] by a recitation,[2] by talking,[3] by proclamation,[4] by offering a voting ticket.[4] These, Upāli, are the five ways in which an Order is split." [9]

"Revered sir, as to the words: Dissension in an Order, dissension in an Order—to what extent, revered sir, is there dissension in an Order but not schism in an Order? And to what extent is there dissension in an Order as well as schism in an Order?" [4]

"This observance for incoming monks, Upāli, was laid down by me for incoming monks.[5] The rules of training having been properly laid down by me thus, Upāli, if incoming monks do not observe the observance for incoming (monks)—thus, Upāli, is there dissension in an Order but not schism in an Order. This observance for resident (monks), Upāli, was laid down by me for resident monks.[6] The rules of training having been properly laid down by me thus, Upāli, if resident monks do not observe the observance for resident (monks)—thus, Upāli, is there dissension in an Order but not schism in an Order.

This observance for a refectory, Upāli, was laid down by me for monks in respect of a refectory[7]: the best seat, the best water (for washing), the best alms[8] according to seniority,[9] according to (the time of) night,[10] according as it is befitting. The rules of training having been properly laid down by me thus, Upāli, if newly ordained monks reserve a seat in the

[1] *VA*. 1377 says "by one of the four formal acts for which leave should be asked". Four formal acts are mentioned at text p. 167. See *Vin*. ii, 89.
[2] By one of the five ways of recital of the Pātimokkha, *VA*. 1377.
[3] Talking on the 18 points given at *Vin*. ii, 204.
[4] See *Vin*. ii, 203.
[5] *VA*. 1378 refers us to the Vattakkhandhaka, see *CV*. VIII, **1**. It also points out that a dissension can grow into a schism.
[6] *CV*. VIII, **2**. [7] *CV*. VIII, **4**.
[8] Best seat, water, alms spoken of at *Vin*. ii, 161 f.
[9] See *Vin*. ii, 162.
[10] *yathārattaṁ*, explained at *VA*. 1378 as *rattiparimāṇānurūpaṁ*, conformably to the measurement of the night.

refectory for monks who are Elders[1]—thus, Upāli, is there dissension in an Order but not schism in an Order.

This observance in respect of lodgings,[2] Upāli, was laid down by me for monks in respect of lodgings according to seniority, according to (the time of) night, according as it is befitting. The rules of training having been properly laid down by me thus, Upāli, if newly ordained monks reserve lodgings for monks who are Elders—thus, Upāli, is there dissension in an Order but not schism in an Order.

This was laid down by me, Upāli, for monks inside a boundary: one Observance,[3] one Invitation,[4] one formal act of the Order, one set of formal acts.[5] The rules of training having been properly laid down by me thus, Upāli, if, having made a separate arrangement just there inside a boundary and having split off a group, they carry out a separate Observance and carry out a separate Invitation [**202**] and carry out a separate formal act of the Order and carry out a separate set of formal acts—thus, Upāli, is there dissension in an Order as well as schism in an Order."[6] [10]

Concluded is the Tenth Division: on Settling Legal Questions

Its summary:

Offence, legal question, partiality, and one who has heard little,
And matter, and unskilled, individual, and on worldly things,
Is split, both dissension in an Order, and so too schism in an Order. [**10**]

"If he is possessed of how many qualities, revered sir, is a schismatic in the Order doomed to the Downfall, to Niraya Hell, staying there for an eon, incurable[7]?"

"If he is possessed of five qualities, Upāli, . . . incurable. Of what five? As to this, Upāli, a monk explains non-dhamma as Dhamma, he explains Dhamma as non-dhamma . . . non-discipline as Discipline, . . . Discipline as non-discipline[8] and

[1] *CV.* VI, **10**, 1. [2] *Vin.* ii, 218. [3] *MV.* II, **6**, 2.
[4] *MV.* IV, **13**, **14**. [5] *kammākamma*, large and small ones, *VA*. 1378.
[6] *CV.* VII, **5**, 2. [7] As at *Vin.* ii, 202. [8] *Vin.* ii, 204 ff.

he is one misrepresenting view as to formal act.[1] If he is possessed of these five qualities, Upāli . . . incurable. [1]

And if he is possessed of five further qualities . . . incurable. Of what five ? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and he is one misrepresenting view as to recitation. If he is possessed . . . [2]

And if he is possessed of five further qualities . . . incurable. Of what five ? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and he is one who, talking, misrepresents view. If he is possessed . . . [3]

And if he is possessed of five further qualities . . . incurable. Of what five ? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and he is one misrepresenting view by speaking out. If he is possessed . . . [4]

And if he is possessed of five further qualities . . . incurable. Of what five ? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and he is one misrepresenting view by offering a voting-ticket. If he is possessed . . . [5]

And if he is possessed of five further qualities . . . incurable. Of what five ? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and is one misrepresenting approval [2] as to a formal act . . . as to the recitation . . . (by) talking . . . by proclamation . . . by offering a voting ticket. If he is possessed . . . [6]

And if he is possessed of five further qualities . . . incurable. Of what five ? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and is one misrepresenting pleasure [3] as to a formal act . . . by offering a voting ticket. If he is possessed . . . [7]

And if he is possessed of five further qualities . . . incurable. Of what five ? [**203**] As to this, Upāli, a monk explains non-dhamma as Dhamma . . . and is one misrepresenting intention [3] as to a formal act, is one misrepresenting intention as to the recitation, is one misrepresenting intention (by) talking, is one misrepresenting intention by speaking out, is one misrepresenting intention by offering a voting ticket. If he is possessed

[1] For this and the next four misrepresentations see above, XV, **10**, 9.
[2] Cf. *Vin.* iv, 2 f. [3] Cf. *Vin.* iv, 2 f.

of these five qualities, Upāli, a schismatic in the Order is doomed to the Downfall, to Niraya Hell, staying there for an eon, incurable." [8]

Concluded is the Eleventh Division: on a Schismatic in the Order

Its summary:

Misrepresenting view as to formal act, as to recitation, and (by) talking,
By speaking out, by a voting-ticket: these five are dependent on view.
Approval, and pleasure, and intention: these three contexts are fivefold. [**11**]

"If he is possessed of how many qualities, revered sir, is a schismatic in the Order not doomed to the Downfall, not (doomed) to Niraya Hell, not staying there for an eon, not incurable?[1]"

"If he is possessed of five qualities, Upāli, . . . not incurable. Of what five? As to this, Upāli, a monk explains non-dhamma as Dhamma, he explains Dhamma as non-dhamma, he explains non-discipline as Discipline, he explains Discipline as non-discipline, but is not one misrepresenting view as to a formal act. If he is possessed of these five qualities . . . not incurable. [1]

And if he is possessed of five further qualities . . . not incurable. Of what five? As to this, Upāli, a monk explains non-dhamma as Dhamma . . . misrepresenting view as to recitation . . . misrepresenting intention by offering a voting ticket. If he is possessed of these five qualities, Upāli, a schismatic in the Order is not doomed to the Downfall, not (doomed) to Niraya Hell, not staying there for an eon, not incurable." [2–8]

Concluded is the Twelfth Division: on a Second Schismatic in the Order

Its summary:

Not misrepresenting view as to formal act, as to recitation, and by talking,
By speaking out, by a voting ticket: these five are dependent on view.

[1] *Vin*. ii, 205.

Approval, and pleasure, and intention: these three contexts are fivefold. /
As above are twenty forms exactly on the dark side,
You must know likewise the twenty exactly on the bright side. [**12**]

" If he is possessed of how many qualities, revered sir, is a resident monk consigned to Niraya Hell just as a burden is set aside [1] ? "

" If he is possessed of five qualities, Upāli, a resident monk is consigned to Niraya Hell just as a burden is set aside. Of what five ? If he follows a wrong course from partiality, [**204**] if he follows a wrong course from hatred, if he follows a wrong course from confusion, if he follows a wrong course from fear, if he makes use of something belonging to an Order, belonging to an individual. If he is possessed of these five . . .

If he is possessed of five qualities, Upāli, a resident monk is consigned to heaven just as a burden is set aside. Of what five ? If he does not follow a wrong course from partiality . . . if he does not make use of something belonging to an Order, belonging to an individual. If he is possessed of these five . . . consigned to heaven . . . " [1]

" How many expositions of Vinaya are there, revered sir, that are not legally valid ? "

" These five expositions of Vinaya, Upāli, are not legally valid. What five ? As to this, Upāli, a monk speaks [2] saying non-dhamma is Dhamma, he speaks saying Dhamma is non-dhamma, he speaks saying non-Vinaya is Vinaya, he speaks saying Vinaya is non-Vinaya, he lays down what has not been laid down and abrogates what has been laid down.[3] These five expositions of Vinaya, Upāli, are not legally valid.

These five expositions of Vinaya, Upāli, are legally valid. What five ? As to this, Upāli, a monk speaks saying non-dhamma is non-dhamma . . . he speaks saying Vinaya is Vinaya, he does not lay down what has not been laid down and

[1] See *MLS.* i, 96 for further references. *VA.* 1379 explains as *yathā āharitvā ṭhapito.*

[2] *pariṇāmeti*, also meaning to bend round, to twist; but this would not fit the following pentad. *VA.* 1379 says *niyāmeti katheti.*

[3] Cf. *Vin.* i, 354, ii, 88, 204; for the last dyad see *D.* ii, 74.

does not abrogate what has been laid down. These five expositions of Vinaya, Upāli, are legally valid." [2]

" If he is possessed of how many qualities, revered sir, is an issuer of meals [1] consigned to Niraya Hell just as a burden is set aside ? "

" If he is possessed of five qualities, Upāli, an issuer of meals is consigned to Niraya Hell just as a burden is set aside. Of what five ? If he follows a wrong course from partiality . . . hatred . . . confusion . . . fear, if he does not know what has been issued and what has not been issued. If he is possessed of these five . . .

If he is possessed of five qualities, Upāli, an issuer of meals is consigned to heaven just as a burden is set aside. Of what five ? If he does not follow a wrong course from partiality . . . fear, if he knows what has been issued and what has not been issued. If he is possessed of these five . . . consigned to heaven . . . " [3]

" If he is possessed of how many qualities, revered sir, is an assigner of lodgings . . . a store-room keeper . . . an accepter of robes . . . a distributor of robe-material . . . a distributor of conjey . . . a distributor of fruit . . . a distributor of solid food . . . a disposer of trifles . . . an accepter of outer cloaks . . . an accepter of bowls . . . a superintendent of monastery attendants . . . a superintendent of novices consigned to Niraya Hell just as a burden is set aside ? "

" If he is possessed of five qualities, Upāli, a superintendent of novices . . . (*see* [3] ; *instead of* what has been issued and what has not been issued *read* who has been superintended and who has not been superintended) . . . consigned to Niraya Hell . . . consigned to heaven just as a burden is set aside." [4–15]

Concluded is the Thirteenth Division : on Resident (Monk)

Its summary :

[**205**] Resident, expositions, issuer of meals, and lodgings,
Store-room, and accepter of robes, and distributor of robe-material, /
Conjey, fruit, and solid food, trifles, accepter of outer cloaks,

[1] See *CV.* VI, **21** on this and the following officers and their qualities.

Bowls, and monastery attendants too, superintendent for a novice. [**13**]

" How many advantages are there, revered sir, in formally making kaṭhina cloth ? "

" There are these five advantages, Upāli, in formally making kaṭhina cloth. What five ? Going (to families for alms) without having asked for permission, walking (for alms) not taking the three robes, a group-meal, as much robe-material as is required, and whatever robe-material accrues there, that will be for them.[1] These, Upāli, are the five advantages in formally making the kaṭhina cloth." [1]

" How many perils are there, revered sir, for one of muddled mindfulness, not clearly conscious, when he has fallen asleep ? "

" There are these five perils, Upāli, for one of muddled mindfulness . . . when he has fallen asleep. What five ? He sleeps uneasily, he wakes uneasily, he sees an evil dream, devatās do not guard him, impurity is emitted.[2] These are the five perils . . . when he has fallen asleep.

There are these five advantages, Upāli, for one of raised up mindfulness, who is clearly conscious, when he has fallen asleep. What five ? He sleeps easily, he wakes easily, he does not see an evil dream, devatās guard him, impurity is not emitted. These are the five advantages . . . when he has fallen asleep." [2]

" How many, revered sir, are not to be greeted ? "

" These five, Upāli, are not to be greeted.[3] Which five ? One who has entered amid the houses is not to be greeted, one who is on a carriage-road is not to be greeted, one who is in the (partial) darkness [4] is not to be greeted, one who is not considering [5] (his duties) is not to be greeted, one who is asleep is not to be greeted. These five, Upāli, are not to be greeted. [3]

And a further five, Upāli, are not to be greeted. Which five ? One who is drinking conjey is not to be greeted, one in a

[1] As at *Vin.* i, 154 where these are called five things that are allowable.

[2] As at *Vin.* i, 295.

[3] See VI, 10 above (towards end) and VI, 11 (towards middle) where ten individuals and eleven individuals are not to be greeted.

[4] *otamasika*, not in *PED*. No other canonical reference given by *PTC*. *VA*. 1379 explains by *andhakāragato*, and adds that in greeting him the forehead might be hurt by the legs of a couch.

[5] *kiccayapasutattā vandanaṁ asamannāharanto*, not attending to, not reacting to the greeting because he is not performing his obligations.

refectory . . . one who has turned away alone [1] . . . one who is thinking about something else [2] . . . one who is naked is not to be greeted. These five, Upāli, are not to be greeted. [4]

And a further five, Upāli, are not to be greeted. Which five? One who is eating solid food is not to be greeted, one who is eating soft food . . . one who is defacating . . . one who is urinating . . . one who is suspended [3] is not to be greeted. These five, Upāli, are not to be greeted. [5]

And a further five, Upāli, are not to be greeted. Which five? One ordained later is not to be greeted by one ordained earlier,[4] one not ordained is not to be greeted, one belonging to a different communion (even) if he is more senior (yet) is a speaker of non-dhamma is not to be greeted, a woman is not to be greeted, a eunuch is not to be greeted. These five, Upāli, are not to be greeted. [6]

And a further five, Upāli, are not to be greeted. Which five? One under probation [5] is not to be greeted, one who deserves to be sent back to the beginning [6] . . . one who deserves mānatta . . . one undergoing mānatta . . . one who deserves rehabilitation is not to be greeted. These five, Upāli, are not to be greeted." [7]

[**206**] " How many, revered sir, are to be greeted? "

" These five, Upāli, are to be greeted. Which five? [7] One ordained earlier is to be greeted by one ordained later, one belonging to a different communion if he is more senior and is a speaker of Dhamma is to be greeted, a teacher is to be greeted,[8] a preceptor is to be greeted, a Tathāgata, arahant, perfect Buddha is to be greeted by the world with its devas, with its Māras, with its Brahmās, by creatures with recluses and brahmans, with devas and mankind. These five, Upāli, are to be greeted." [8]

" If a more newly ordained monk, revered sir, is honouring [9]

[1] *ekāvatta*: to a rival faction. Greeting him, one might get kicked, *VA*. 1379.

[2] *aññāvihita*, as at *Vin*. iv, 69, 97, 269.

[3] " Suspended by the threefold formal act of suspension. Those against whom the other four formal acts have been carried out may be greeted. There is an offence in greeting one who is naked (see *CV*. V, **15**) and one who is suspended," *VA*. 1379.

[4] This pentad and the next occur at *CV*. VI, **6**, 5.

[5] See *CV*. II, **1**, 2.

[6] See *CV*. III, **15**.

[7] The first, second and fifth are given at *CV*. VI, **6**, 5.

[8] *VA*. 1379 says these five teachers are to be greeted: the teacher for going forth, for ordination, for guidance, for the recitation, and for exhortation.

[9] Same Pali word as for " greeting ".

the feet of a more senior monk, when he has caused how many states to be set up within himself should he honour the feet ? "

" If a more newly ordained monk, Upāli, is honouring the feet of a more senior monk, having caused five states to be set up within himself he should honour the feet. What five ? When a more newly ordained monk, Upāli, is honouring the feet of a more senior monk, having arranged his outer cloak over one shoulder, holding out his joined palms in salutation, stroking his feet on all sides with the palms of his hands, having caused regard and esteem to be set up, he should honour his feet. When a more newly ordained monk, Upāli, is honouring the feet of a more senior monk, having caused these five states to be set up within himself, he should honour his feet." [9]

Concluded is the Fourteenth Division : on the Formal Making of Kaṭhina Cloth

Its summary :

Formal making of kaṭhina cloth, and asleep, amid, conjey, when eating,
And earlier, and one under probation, one to be greeted, one who should honour. [**14**]

Concluded are the Upāli-Pentads

The summary of these Divisions :

Independently, and (formal) act, remain, and as to an explanation,
And reproof, and ascetic practices, lying, and to a nun also, /
Referendum, legal question, schismatics, the fifth in the preceding,[1]
Resident (monks), and kaṭhina cloth : the fourteen are well proclaimed. /

[1] *bhedakā pañcamā pure*, referring no doubt to the two sections (11, 12) on a schismatic where the fifth clauses of each pentad are opposed to one another. Oldenberg gives no comma after *bhedakā* and thus accounts for 13 Divisions only.

XVI. ORIGIN

(Samuṭṭhāna)

[**207**] There is the offence one falls into unconscious (that it is against ordinance), rises from conscious (that it is against ordinance [1]); there is the offence one falls into conscious . . . rises from unconscious . . . ; there is the offence one falls into unconscious . . . rises from unconscious . . . ; there is the offence one falls into conscious . . . rises from conscious [2] (that it is against ordinance). There is the offence one of skilled mind falls into,[3] one of skilled mind rises from; there is the offence one of skilled mind falls into, one of unskilled mind rises from; there is the offence one of skilled mind falls into, one of indeterminate mind rises from; there is the offence one of unskilled mind falls into, one of skilled mind rises from; there is the offence one of unskilled mind falls into, one of unskilled mind rises from; there is the offence one of unskilled mind falls into, one of indeterminate mind rises from; there is the offence one of indeterminate mind falls into,[2] one of skilled mind rises from; there is the offence one of indeterminate mind falls into, one of unskilled mind rises from; there is the offence one of indeterminate mind falls into, one of indeterminate mind rises from. [**1**]

From how many origins originates the first offence involving Defeat? The first offence involving Defeat originates from one origin: from body and mind, not from speech.[4] From how many origins originates the second offence involving Defeat? . . . from three origins [5]: it may be that it originates from body and mind, not from speech; it may be that it originates from speech and mind, not from body; it may be that it originates from body and speech and mind. From how many origins originates the third offence involving Defeat? . . . from three origins [5]: it may be that it originates from body and

[1] *VA*. 1380 "Beginning with lying down together, falling unintentionally into a fault against ordinance (*paṇṇattivajja*), he falls (into it) unconscious (of its nature). Confessing, he rises from it conscious (of its nature)." The rising from seems to be effected by means of "the covering over (as) with grass"—cf. *VA*. 1329.

[2] As at text p. 125.

[3] As at text p. 120.

[4] Cf. text p. 86 f.

[5] Cf. text p. 87.

mind, not from speech; it may be that it originates from speech and mind, not from body; it may be that it originates from body and speech and mind. From how many origins originates the fourth offence involving Defeat? . . . from three origins [1]: it may be that it originates from body and mind, not from speech; it may be that it originates from speech and mind, not from body; it may be that it originates from body and speech and mind.

Concluded are the four Offences involving Defeat [1]

From how many origins originates the offence requiring a Formal Meeting of the Order for emitting impurity using (the hand)? [1] It originates from one origin: from body and mind, not from speech. From how many . . . for coming into physical contact with a woman? . . . from one origin: from body and mind, not from speech. From how many . . . for offending a woman with lewd words? . . . from three origins: it may originate from body and mind, not from speech; it may [**208**] originate from speech and mind, not from body; it may originate from body and speech and mind. From how many . . . for speaking in praise of ministering to sense-pleasures for oneself in the presence of women? . . . from three origins: (*as above*) . . . From how many . . . for acting as a go-between? . . . from six origins: it may originate from body, not from speech, not from mind; it may originate from speech, not from body, not from mind; it may originate from body and speech, not from mind; it may originate from body and mind, not from speech; it may originate from speech and mind, not from body; it may originate from body and speech and mind. From how many . . . for begging for oneself for having a hut built? . . . from six origins (*as above*) . . . From how many . . . for having a large vihāra built? . . . from six origins . . . From how many . . . for defaming a monk with an unfounded charge of an offence involving Defeat? . . . from three origins . . . From how many . . . for defaming a monk with a charge of an offence involving Defeat, taking up some point as a pretext in a legal question really belonging to something else? . . . from three origins . . . From how many . . . for a schismatic monk who on being

[1] Cf. text p. 87.

admonished up to the third time does not give up (his course) ? . . . from one origin : it originates from body and speech and mind. From how many . . . for monks who are imitators of schismatics and on being admonished up to the third time do not give up (their course) ? . . . from one origin : it originates from body and speech and mind. From how many . . . for a monk who is difficult to speak to and on being admonished up to the third time does not give up (his course) ? . . . from one origin : it originates from body and speech and mind. From how many origins originates the offence requiring a Formal Meeting of the Order for a monk who brings a family into disrepute and on being admonished up to the third time does not give up (his course) ? It originates from one origin : it originates from body and speech and mind.

Concluded are the Thirteen Offences entailing a Formal Meeting of the Order [2]

. . . From how many origins originates the offence of wrong-doing for relieving oneself or spitting in water, out of disrespect ? The offence of wrong-doing for . . . out of disrespect originates from one origin : it originates from body and mind, not from speech.

Concluded are the Sekhiyas [3]

From how many origins originate the four offences involving Defeat ? The four offences involving Defeat originate from three origins : they may originate from body and mind, not from speech ; they may originate from speech and mind, not from body ; they may originate from body and speech and mind. [4]

[**209**] From how many . . . the thirteen offences requiring a Formal Meeting of the Order ? . . . originate from six origins : they may originate from body, not from speech, not from mind ; they . . . (*see* [2]) . . . may originate from body and speech and mind. [5]

From how many . . . the two Undetermined offences ? . . . originate from three origins : they may originate from body and mind, not from speech ; they may originate from speech and mind, not from body ; they may originate from body and speech and mind. [6]

From how many . . . the thirty offences of Forfeiture ? . . .

originate from six origins: they may originate from body, not from speech, not from mind . . . they may originate from body and speech and mind. [7]

From how many . . . the ninety-two offences of Expiation? . . . originate from six origins: they may originate from body, not from speech, not from mind . . . they may originate from body and speech and mind. [8]

From how many . . . the four offences to be Confessed? . . . originate from four origins: they may originate from body, not from speech, not from mind; they may originate from body and speech, not from mind; they may originate from body and mind, not from speech; they may originate from body and speech and mind. [9]

From how many origins originate the seventy-five Sekhiyas? The seventy-five Sekhiyas originate from three origins: they may originate from body and mind, not from speech; they may originate from speech and mind, not from body; they may originate from body and speech and mind. [10] [**2**]

Concluded is Origin

Its summary:

Unconscious, and also skilled, and origin in every way:
Know well origin by the method according to the rule. /

XVII. SECOND COLLECTION OF STANZAS
(Dutiyagāthāsaṁgaṇika)

[**210**] How many bodily offences, how many verbal are done,
How many offences of concealing,[1] how many due to contact ? /
Six bodily offences, six verbal are done,
Three offences of concealing,[2] five due to contact.[3] /
How many offences at sunrise, how many on up to the third time,
How many here are the eight things, through how many is the whole collection ? /
Three offences at sunrise,[4] two up to the third time,[5]
One here are eight things,[6] through one is the whole collection.[7] /
5 How many are the sources of Discipline that have been laid down by the Buddha ?
How many are called serious in the Discipline, how many called concealing a very bad (offence) ? /
Two are the sources of Discipline that have been laid down by the Buddha,[8]
Two are called serious in the Discipline,[9] two concealings of a very bad (offence).[10] /
How many offences among villages, how many due to the other side of a river,

[1] *chādenta*, see text p. 120, towards end.
[2] Nuns' *Def.* 2, Monks' *Exp.* 64, wrong-doing at *CV.* III, **34**. *N.B.* In this Section offence means class of offence and not individual offences.
[3] *Def.* 1, *F.M.* 2, *Exp.* 52, Nuns' *Def.* 1, **2**, 2.
[4] *Forf.* 2 (one night), *Forf.* 23 (seven days), *Forf.* 1 (ten days), *Forf.* 29 (six nights), *Forf.* 3 (more than a month); being away for a night alone, Nuns' *F.M.* 3; if an offence has been concealed for the first, second and third watches of the night, and is still concealed after the sun has risen, he who conceals it should be made to confess an offence of wrong-doing—as at *CV.* III, **34**, 2. The three offences are thus Forf., F.M. and wrong-doing.
[5] There are eleven admonitions " up to the third time ". Here those both for monks and for nuns are intended.
[6] One here in this Dispensation (*sāsana*) for nuns. See Nuns' *Def.* 4.
[7] Through the recitation of the provenance of all the rules of training and of the recitations of the whole Pātimokkha, *VA.* 1381.
[8] Body and speech.
[9] Defeat and F.M.
[10] For concealing an offence of Def. or of F.M. there is an offence for the concealer.

In (eating) how many meats is there a grave offence, in how many meats an offence of wrong-doing? /
Four offences among villages,[1] four due to the other side of a river,[2]
In (eating) one meat there is a grave offence,[3] in nine meats an offence of wrong-doing.[4] /
How many verbal offences at night, how many verbal offences by day,
How many offences for one who is giving, how many for one who is receiving? /
Two verbal offences at night,[5] two verbal offences by day,[6]
Three offences for one who is giving,[7] and four for a recipient.[8] /
How many lead on to confession, how many for which amends are made,
How many here for which amends are not made are spoken of by the Buddha, the Kinsman of the Sun? /
Five leading on to confession,[9] six for which amends are made,[10]
One here for which amends are not made [10] are spoken of by the Buddha, the Kinsman of the Sun. /
How many serious (offences against) Discipline are spoken of, and bodily-verbal (offences),
How many flavours of grain at a wrong time, how many agreements for a motion followed by a resolution made three times? /

[1] Wrong-doing (*Exp.* 67, **2**, 2), Exp. (*Exp.* 27), grave, and F.M. (Nuns' *F.M.* 3, **5**, 1).

[2] Wrong-doing (*MV.* II, **7**, 2), Exp. (No. 28), grave, and F.M. (Nuns' *F.M.* 3, **5**, 1).

[3] In eating human flesh, *Vin.* i, 218.

[4] Eating nine other kinds of meat, *Vin.* i, 219 f.

[5] Exp. and wrong-doing (Nuns' *Exp.* 11, **2**, 1).

[6] Exp. and wrong-doing (Nuns' *Exp.* 12, **2**, 1).

[7] Defeat (*Def.* III, **4**, 7), grave, and Exp. (*Def.* III, **4**, 5).

[8] F.M. (No. 2), Def. (No. 1), Forf. (No. 5), grave (Nuns' *F.M.* 5, **2**, 2).

[9] *VA.* 1382: five that are slight.

[10] Ibid.: setting aside Def., the remainder mean "one here for which amends are not made" is the one offence (in the class of Def.)—i.e. Def. is the only offence for which amends cannot be made.

Two serious (offences against) Discipline [1] are spoken of, and bodily-verbal (offences),[2]
One flavour of grain at a wrong time,[3] one agreement for a motion followed by a resolution made three times.[4] /
15 How many bodily Defeats, how many grounds for communion,
[**211**] And how many interruptions, how many two finger-breadths are laid down ? /
Two bodily Defeats,[5] two grounds for communion,[6]
And interruption for two (individuals),[7] two finger-breadths twice are laid down.[8] /
How many " having struck oneself ", by how many is an Order split,
How many here are first offenders, how many carryings out of a motion ? /
Two " having struck oneself ",[9] by two is an Order split,[10]
Two here are the first offenders,[11] two carryings out of a motion.[12] /
How many offences in onslaught on creatures, how many Defeats from speech,
How many are called offensive (words), or how many because of a go-between ? /

[1] Def. and F.M.

[2] Referring to absolutely all the rules of training; not one is laid down in respect of the mind-door, *VA*. 1382.

[3] Only salted sour gruel for an invalid, *Vin*. i, 210.

[4] This one agreement is allowed for exhorting nuns (*Exp*. 21).

[5] *Def*. I, Nuns' *Def*. I.

[6] " ground " is *bhūmi*. *VA*. 1382 : " either he makes a ' same communion for himself ', or a complete Order restores a suspended monk. But in the Kurundiya the two grounds for communion that are spoken of are a ground for a similar communion and a ground for a different communion." Cf. above VI, 2 (end of text, pp. 116–117).

[7] Cf. above VI, 2 (text p. 118) : one under probation and one undergoing mānatta.

[8] Nuns' *Exp*. 5 is one, and " two finger-breadths or two for a month " is the other, *VA*. 1382.

[9] *VA*. 1382 : " A nun who has struck herself falls into two offences : if she strikes and weeps there is an offence of Exp. ; if she strikes but does not weep there is an offence of wrong-doing." See Nuns' *Exp*. 20.

[10] By a formal act and by a voting ticket.

[11] *VA*. 1383 : there are two in the whole of the Vinaya according to the layings down for both (Orders). But, on the other hand (? *itarathā*) there are nine for monks and nine for nuns, making eighteen.

[12] *VA*. 1383 : the formal act and the basis of the formal act.

20 Three offences in onslaught on creatures,[1] three Defeats from speech,[2]
Three are called offensive (words),[3] three because of a go-between.[4] /
How many individuals should not be ordained, how many things included in formal acts ?
How many are called ones who are expelled, for how many is a onefold formula ? /
Three individuals should not be ordained,[5] three things included in formal acts,[6]
Three are called ones who are expelled,[7] for three is a onefold formula.[8] /
How many offences in taking what has not been given, how many because of unchastity,
How many offences for cutting off, how many because of throwing down ? /
Three offences in taking what has not been given,[9] four because of unchastity,[10]
Three offences for cutting off,[11] five because of throwing down.[12] /

[1] Def., grave, Exp., as at *Def.* III, **4**, 5.

[2] For one who conceals a fault, for an imitator of one who is suspended, and for a doer of eight (things)—Nuns' *Def.* II, III, IV. "But the Kurundiya says that the three are: at a command taking what has not been given, killing a man, and claiming a state of further-men."

[3] F.M., grave, wrong-doing, as at *F.M.* III, **3**, 2, 3.

[4] F.M., grave, wrong-doing, as at *F.M.* V, **4**, 12.

[5] One who is under the right age (*Exp.* 65), one lacking the accessories (bowl and robe) (*MV.* I, **70**), and one who has fallen away from the matter (a matricide, eunuch, hermaphrodite and animal) (*MV.* I, **63–69**)—the (last two) interpretations being given by the Kurundiya.

[6] The preparation of a formal act (it should be carried out), the individually unfinished (he is carrying out), and a past carrying out (it was carried out). A further threefold classification is by subject-matter, motion and proclamation: *VA.* 1383.

[7] "Expel the nun Mettiyā" (*F.M.* 8, **1**, 9), a seducer of nuns should be expelled (*MV.* I, **67**), and a novice who is possessed of ten qualities should be expelled (*MV.* I, **60**). Cf. above Section VI, 1.

[8] "I allow, monks, two or three to make proclamations together," so *VA.* 1384 apparently quoting *Vin.* i, 93. For *ekavācika* see *Vin.* i, 169 ff.

[9] Def., grave, wrong-doing (see *Def.* II, **1**, 6 and 3 ; **6**, 1).

[10] Def., grave, wrong-doing, Exp. (all in *Def.* I).

[11] Def. (II, **4**, 18), Exp. (No. 11), grave (in *Def.* I).

[12] Def. (III, **4**, 5, 6), grave and Exp. (*Def.* III, **4**, 5 ; **5**, 25), F.M. (No. 1), wrong-doing (Sekhiya No. 74).

25 Offences of wrong-doing with Expiation for an exhorter in an incomplete (Order of) nuns,
How many here are spoken of as nonads, and of how many in regard to robe-material ? /
Offences of wrong-doing with Expiation are done by an exhorter in an incomplete (Order of) nuns,[1]
Four here are spoken of as nonads,[2] and of two in regard to robe-material.[3] /
And how many Confessions are pointed out for nuns,
How many wrong-doings with Expiation when they partake of raw grain ? /
And eight Confessions made for nuns are pointed out,[4]
Wrong-doings with Expiation are done when they partake of raw grain.[5] /
How many offences for one who is walking, and how many for one who is standing,
How many offences for one who is sitting, and how many for one who is lying down ? /
30 Four offences for one who is walking,[6] and as many too for one who is standing,[7]
Four offences for one who is sitting,[8] and as many too for one who is lying down.[8] /
How many offences of Expiation all about different subjects could one simultaneously fall into together ?
Five are the offences of Expiation all about different subjects that one could simultaneously fall into together.[9] /

[1] *Exp.* 21.

[2] *navakā* ; *VA.* 1384 says that in the first rule of training (i.e. in the division on nuns, *Exp.* 21–30) there are precisely two formal acts that are not legally valid, and two that are. The reference seems to be *Exp.* 21. See text p. 137–138.

[3] *VA.* 1384 says that in giving robe-material in the presence of monks to one who is ordained there is Exp. ; in the presence of nuns there is wrong-doing. Thus there is an offence in giving robe-material to two nuns.

[4] As handed down in the Pali, i.e. the text.

[5] Nuns' *Exp.* 7.

[6] Wrong-doing (*Exp.* 27, 67), Exp. (Nuns' *Exp.* 96), grave and F.M. (Nuns' *F.M.* 3, 5, 1).

[7] Exp. (Nuns' *Exp.* 11, 12), wrong-doing (Nuns' *Exp.* 6, 2, 2), grave and F.M. (Nuns' *F.M.* 3, 5, 1) ; see also Nuns' *Def.* IV, 2, 1.

[8] Comy. merely remarks that if one sits or lies down one falls into four offences ; perhaps the same as for standing.

[9] *VA.* 1385 : a monk accepts five medicines, mixes them in one or more vessels, but if he sets them aside for more than seven days there are five offences of Exp. Perhaps this refers to *Forf.* 23.

How many offences of Expiation all about different subjects could one simultaneously fall into together ?
[212] Nine are the offences of Expiation . . . that one could simultaneously fall into together.[1] /
How many offences of Expiation all about different subjects
Should be confessed by how many formulae spoken of by the Kinsman of the Sun ? /
Five are the offences of Expiation [2] all about different subjects
That should be confessed by one formula are spoken of by the Kinsman of the Sun. /
35 How many offences of Expiation all about different subjects
Should be confessed by how many formulae spoken of by the Kinsman of the Sun ? /
Nine are the offences of Expiation [3] . . .
That should be confessed by one formula . . . Sun. /
How many offences of Expiation all about different subjects
Should be confessed after one has announced something, spoken of by the Kinsman of the Sun ? /
Five offences of Expiation [4] . . .
Should be confessed after one has announced the matter, are spoken of by the Kinsman of the Sun. /
How many offences of Expiation . . .
Should be confessed after one has announced something . . . of the Sun ? /
40 Nine offences of Expiation [5] . . .
Should be confessed after one has announced the matter . . . of the Sun. /
How many offences up to the third time, how many because of speech,
How many for one who is eating, how many for partaking of ? /

[1] This refers to a monk who asks for, crushes up together and eats the nine sumptuous foods ; see *Exp.* 39.
[2] Confessing in one formula (sentence) to storing the five medicines for more than seven days ; *Forf.* 23.
[3] Referring to sumptuous foods (?).
[4] Referring to medicines.
[5] Referring to sumptuous foods.

Three offences up to the third time,[1] six because of speech,[2]
Three offences for one who is eating,[3] five because of partaking of.[4] /
How many occasions do all the " up to the third times " reach,
And for how many are offences, for how many by a legal question ? /
Five occasions do all the " up to the third times " reach,[5]
And there is an offence for five,[6] and for five by a legal question.[7] /
45 For how many is there an investigation, and for how many by a settlement,
And for how many simply no offence, for how many reasons does one shine ? /
For five is there an investigation,[8] and for five by a settlement,[8]
For five simply no offence,[8] for three reasons does one shine.[9] /
How many bodily (offences) by night, how many bodily by day,
How many offences for looking at with longing, how many because of alms ? /

[1] Def. for imitating one who is suspended (Nuns' *Def.* III), F.M. for imitating a schismatic (*F.M.* 10, 1), and Exp. for the nun Caṇḍakālī for not giving up a pernicious view (this may refer to Nuns' *F.M.* 7 which, however, does not mention an offence of Exp.).

[2] See text p. 99 on " for the sake of livelihood . . . ".

[3] Grave offence to eat human flesh (*Vin.* i, 218), one of wrong-doing to eat the other unallowable meats (*Vin.* i, 219 ff.), offence of Exp. for a nun who eats garlic (Nuns' *Exp.* 1).

[4] F.M. (Nuns' *F.M.* 5), grave (*Vin.* i, 218), Exp. (Nuns' *Exp.* 1), Confession (Nuns' *Conf.* 1–8), and wrong-doing (*Vin.* i, 219 f.).

[5] Wrong-doing, grave, Def. (Nuns' *Def.* III, 2, 1), F.M. (No. 10), Exp. (No. 68).

[6] *VA.* 1386: the five co-religionists (monks and nuns, *Vin.* ii, 262), probationers, female and male novices (*Vin.* i, 84, specifically of male novices). Though their offences did not have to be confessed, a punishment, *daṇḍakamma*, had to be imposed on them.

[7] For these same five classes all ordinary investigations (? *vinicchayavohāra*) about bowl and robe is called a legal question, *VA.* 1386.

[8] The same five as in the immediately preceding notes.

[9] *VA.* 1387: if an individual makes amends (for an offence) in the midst of an Order, in the midst of a group, or in the presence of an individual (monk).

Two bodily (offences) by night,[1] two bodily by day,[2]
One offence for looking at with longing,[3] one because of alms.[4] /
Beholding how many advantages should one confess out of faith in others,
How many are spoken of as being suspended, how many "proper conducts"? /
50 Beholding eight advantages should one confess out of faith in others,[5]
Three are spoken of as being suspended,[6] forty-three "proper conducts".[7] /
On how many occasions is there lying speech, how many are called "at most",
[213] How many are to be Confessed, and of how many were there confessions? /
On five occasions is there lying speech,[8] fourteen are called "at most",[9]
Twelve are to be Confessed,[10] and of four were there confessions.[11] /
How many factored is lying speech, how many factors of Observance,
How many are the factors for (going on) a message, how many the customs of other sects? /

[1] Exp. and wrong-doing (Nuns' *Exp.* 11, **2**, 1).

[2] Exp. and wrong-doing (Nuns' *Exp.* 12).

[3] Wrong-doing (*F.M.* 1, **5**, 12).

[4] *VA.* 1387: "'Monks, a monk must not look at a donor's face'—here is an offence of wrong-doing. But the Kurundiya speaks of this phrase as meaning 'if a nun is partaking of prepared (ripened, *paripācita*) alms there is an offence of Exp.'."

[5] *VA.* 1387: "called advantages in the Kosambakakkhandhaka"—apparently referring to *MV.* X, **1**, 7, 8, though the word *ānisaṁsa* does not occur there in Oldenberg's edn.

[6] For not seeing an offence, not making amends for one, not giving up a pernicious view, e.g. *MV.* I, **79**.

[7] *VA.* 1387: some are for those monks who have been suspended.

[8] *VA.* 1387: Def., F.M., grave, Exp., and wrong-doing. See text p. 128, 193.

[9] Ibid. "ten days at most" and so on is spoken of below (i.e. above here).

[10] Four offences to be Confessed for monks, eight for nuns.

[11] *desanā.* *VA.* 1387: this means confession of a transgression, *accaya*, and refers in particular to the assassins hired by Devadatta (*Vin.* ii, 192); to the woman who tried to seduce the elder Anuruddha (*Vin.* iv, 18); to Vaḍḍha the Licchavi (*Vin.* ii, 126); and to incoming monks who carried out a formal act of suspension against an Elder who was a resident in Vāsabha village (*Vin.* i, 314 f.).

Lying speech is eight-factored,[1] eight factors of Observance,[2]
Eight factors for (going on) a message,[2] eight customs of other sects.[2] /
55 How many formulas for ordination, for how many should there be rising from,
To how many should a seat be given, of how many is an exhorter of nuns? /
Eight formulas for ordination,[3] for eight should there be rising from,[2]
To eight should a seat be given,[2] of eight is an exhorter of nuns.[2] /
Of how many is there "could be destroyed", of how many a grave offence,
And of how many simply no offence, are they one subject for all? /
Of one is there "could be destroyed",[4] of four a grave offence,[5]
And of four simply no offence,[6] they are one subject for all.[7] /
How many occasions for ill-will, by how many is an Order split,
How many here are offences at once, how many carryings out by a motion? /
60 Nine occasions for ill-will,[8] an Order is split by nine,[8]
Nine here are offences at once,[8] nine carryings out by a motion.[9] /

[1] See text p. 136. [2] See text p. 137.

[3] Comy. here says this refers to the ordination, *upasampadā*, of nuns.

[4] Now the verses begin to be concerned with schism; "could be destroyed" is *chejja*. *VA*. 1388 says "In the verses whoever of nine people offers a voting ticket, he splits the Order; only for him is there *chejja*", and it rather strangely adds "as Devadatta fell into an offence involving Defeat". The above clause apparently refers to *Vin*. ii, 204 (*CV*. VII, **5**, 1).

[5] *VA*. 1388: "the followers or imitators of schismatics, such as Kokālika and so on"—i.e. Kokālika and three other followers of Devadatta are mentioned at *F.M*. 10, **1**, 1, *CV*. VII, **3**, 14. At *CV*. VII, **4**, 4 they were to be made to confess a grave offence. Four other sets of circumstances for falling into a grave offence for aiming at a schism occur at *MV*. II, **34**, 6–9.

[6] No offence for four speakers of Dhamma—this is obscure.

[7] *VA*. 1388: "But these offences, founded on one for all, are founded on a schism in the Order."

[8] See text p. 137.

[9] *VA*. 1388 says nine formal acts should be carried out by a motion.

How many individuals should not be greeted nor (receive) joined palms or proper homage,
For how many is there an offence of wrong-doing, how many for wearing the three robes ? /
Ten individuals should not be greeted nor (receive) joined palms or proper homage,[1]
For ten is there an offence of wrong-doing,[2] ten for wearing three robes.[3] /
To how many who have kept the rains should a robe be given here,
For how many should purity be declared, and for how many likewise not declared ? /
To five who have kept the rains should a robe be given here,[4]
For seven should purity [5] be declared, for sixteen not declared.[6] /

65 Concealing how many hundred offences for a hundred nights,
Having spent how many nights could he who is under probation be freed ? /
Concealing ten hundred offences for one hundred nights,
Having spent ten nights he who is under probation could be freed.[7] /

[1] *CV.* VI, **6**, 5. [2] *VA.* 1388 : for greeting these same ten.

[3] An extra robe may be worn for most at ten days, *Forf.* 1, **2**.

[4] The five fellow Dhamma-people : monks, nuns, probationers, women and men novices.

[5] The word *sante* is unusual in *Vin.* It looks like an accusative plural and as if it is being used for *parisuddhi*, complete purity ; and *dātabbaṁ* is probably here to declare, see *BD.* iv, 158, n. 1. The above clause possibly refers to *MV.* II, **22**, *CV.* III, **26** : *suddhanta.* For *VA.* 1388 the seven are : those gone to distant parts, *disāpakkantā* for *disaṁgamika* of *MV.* II, **21** ; those who are mad, unhinged, in pain, and the three who have been suspended (i.e. for not seeing, not making amends for and not giving up).

[6] *VA.* 1388 says that these sixteen, beginning with eunuch, are spoken of in the Cīvarakkhandhaka, and seem to refer to the first six and the last ten in *MV.* VIII, **30**, 1.

[7] This is the answer to the one question asked in the preceding verse. *VA.* 1389 : " Whoever on every ten days having fallen into 100 offences requiring a Formal Meeting of the Order conceals them for each of the ten days is therefore a concealer of 1,000 offences for 100 nights. If he asks for probation, saying all these offences have been concealed for ten days, and having spent ten nights (then the words may be spoken) ' The probationer may be freed '." On probation see *CV.* II, III. This verse is quoted at *VA.* 1183–4.

How many defects in formal acts were spoken of by the Buddha, the Kinsman of the Sun,
In the Vinaya-matter at Campā, and how many—were all—not legally valid ? /
Twelve defects in formal acts [1] . . . of the Sun,
In the Vinaya-matter at Campā, all were made not legally valid. /
How many excellences in formal acts were spoken of by the Buddha, the Kinsman of the Sun,
In the Vinaya-matter at Campā, and how many—were all—legally valid ? /
70 Four excellences [2] in formal acts were . . . of the Sun,
[214] In the Vinaya-matter at Campā, all were made legally valid. /
How many formal acts were spoken of by the Buddha, the Kinsman of the Sun,
In the Vinaya-matter at Campā, how many were legally valid, not legally valid ? /
Six formal acts [3] . . . of the Sun,
In the Vinaya-matter at Campā; here one was made legally valid,
Five were spoken of as not legally valid [3] by the Buddha, the Kinsman of the Sun. /
How many formal acts were spoken of by the Buddha, the Kinsman of the Sun,
In the Vinaya-matter at Campā, how many were legally valid, not legally valid ? /
Four formal acts . . . of the Sun,
In the Vinaya-matter at Campā; here one was made legally valid,
Three were spoken of as not legally valid [4] by the Buddha, the Kinsman of the Sun. /

[1] The Campeyyakakkhandhaka is *MV.* IX. Three defects refer to four formal acts, see above VI, 2, towards end of text p. 116.

[2] See again towards end of text p. 116, and *MV.* IX.

[3] See *MV.* IX, 3, 5. The legally valid one is that which is carried out by rule in a complete assembly. See also text p. 115 (near beginning, and the note in the translation).

[4] See *MV.* IX, 2, 4. The one that is legally valid is the same as in the preceding stanza.

75 Those classes of offences taught by Such a One, the Conqueror of the Unending,[1] by the One who sees aloofness [2]—
How many here are stopped without the deciding: I ask you, (you who are) proficient in analysis. /
Those classes of offences taught by Such a One, the Conqueror of the Unending, by the One who sees aloofness,—
One here [3] is stopped without the decidings: this I point out to you, (you who are) proficient in analysis. /
How many doomed to the Downfall are spoken of by the Buddha, the Kinsman of the Sun,
On the attributes [4] of one claiming Vinaya we listen to you. /
One hundred and forty-four [5] are spoken of by the Buddha, the Kinsman of the Sun,
Schismatics of the Order, doomed to the Downfall, to Niraya for an eon,[6]
On the attributes of one claiming Vinaya listen to me. /
How many not doomed to the Downfall are spoken of by the Buddha, the Kinsman of the Sun,
On the attributes of one claiming Vinaya we listen to you. /
80 Eighteen not doomed to the Downfall [7] are spoken of by the Buddha, the Kinsman of the Sun,
On the attributes of one claiming Vinaya listen to me. /
How many octads are spoken of by the Buddha, the Kinsman of the Sun,

[1] *VA.* 1389: nibbāna.
[2] Ibid. speaks of the same five kinds of "aloofness" or seclusion as does *MA.* i, 85. Cf. text p. 97.
[3] Only one class of offence, that of Def., is stopped without the decidings. Here one verdict in the presence of is stopped without the decidings, but yet attains the status of a deciding.
[4] *visayāni.*
[5] *VA.* 1390 referring to the Sanghabhedakkhandhaka, classifies the eighteen speakers of non-dhamma into eight groups each, thus arriving at the total of *cha ūnadiyaḍḍhasata.* See *CV.* VII, 5, 2 (for the eighteen points giving rise to schism) and *CV.* VII, 5, 5 (for the views and the doubts, which *VA.* classifies as eight).
[6] Lines at *CV.* VII, 5, 5, there in the sing.
[7] *VA.* 1390 here copies *CV.* VII, 5, 6. These are schismatics in fact, but act in good faith.

On the attributes . . . we listen to you. /
Eighteen octads [1] are spoken of . . . the Sun,
On the attributes . . . listen to me. /
How many formal acts . . . of the Sun,
On the attributes . . . we listen to you. /
Sixteen formal acts [2] are spoken of . . . the Sun.
On the attributes . . . listen to me. /
85 How many defects in formal acts are spoken of . . . the Sun ?
[**215**] On the attributes . . . we listen to you. /
Twelve defects in formal acts [3] are spoken of by the Buddha, the Kinsman of the Sun.
On the attributes . . . listen to me. /
How many excellences in formal acts are spoken of . . . the Sun ?
On the attributes . . . we listen to you. /
Four excellences in formal acts [3] are spoken of . . . the Sun.
On the attributes . . . listen to me. /
How many formal acts are spoken of by the Buddha, the Kinsman of the Sun ?
On the attributes . . . we listen to you. /
90 Six formal acts [3] are spoken of . . . the Sun.
On the attributes . . . listen to me. /
How many formal acts are spoken of . . . the Sun ?
On the attributes . . . we listen to you. /
Four formal acts [3] are spoken of . . . the Sun.
On the attributes . . . listen to me. /
How many offences involving Defeat are spoken of . . . the Sun ?
On the attributes . . . we listen to you. /
Eight offences involving Defeat are spoken of . . . the Sun.
On the attributes . . . listen to me. /
95 How many offences requiring a Formal Meeting of the Order . . . /

[1] This refers to the answer last but two above, where the 144 are reduced to 18 × 8.
[2] See above XIII, 3, p. 167.
[3] See text p. 214.

Twenty-three offences requiring a Formal Meeting of the Order . . . /
How many Undetermined offences . . . /
Two Undetermined offences . . . /
How many offences of Forfeiture . . . /
Forty-two offences of Forfeiture . . . /
How many offences of Expiation . . . /
One hundred and eighty-eight offences of Expiation . . . /
How many offences to be Confessed . . . /
Twelve offences to be Confessed . . . /
How many Trainings are spoken of by the Buddha, the Kinsman of the Sun ?
On the attributes of one claiming Vinaya we listen to you. /
Seventy-five Trainings are spoken of by the Buddha, the Kinsman of the Sun.
On the attributes of one claiming Vinaya listen to me. /
What has been well asked by you that has been well answered by me.
By means of question and answer there is nothing at all that is not threaded.[1] /

Concluded is the Second Collection of Stanzas

[1] *asuttaka*, not woven, not threaded on the Thread (*sutta*) of the Teaching. On *sutta* as Thread see *The Guide*, PTS Trans. Series, No. 33, Intr. p. xxxiii, and p. 3, note 1/2.

XVIII. SWEAT-INDUCING STANZAS
(Sedamocakagāthā)

[**216**] One not in communion with monks or nuns,[1] a certain eating is not obtained there,[2]
There is no offence for one who is not away, separated from[3]: these questions were thought out by those of skill. /
Five things not to be disposed of,[4] (five) not to be divided up[5] were spoken of by the Great Seer,
There is no offence in disposing of,[6] of making use of: these questions were thought out by those of skill. /
I do not say ten individuals,[7] eleven are to be shunned,[8]
There is an offence for one who is greeting a senior[9]: these questions . . . /
Not one who is suspended, nor yet one who is undergoing probation,
Nor a schismatic of the Order, nor yet one who has gone over to a faction,
Firm in the basis of belonging to the same communion,[10] how could there be no sharing in the training?[11] these questions . . . /
5 Being questioned, he comes to the Dhamma, what is skilled, what is connected with the goal,
He is neither living nor dead nor attained to nibbāna.

[1] Referring to the Observance and Invitation. Cf. *Exp.* 69, **2**, 1.
[2] Two kinds of eating, *sambhoga*, are given at *Exp.* 69, **2**, 1. Here *VA.* 1391 takes it to mean that he does not obtain unallowable food.
[3] *VA.* 1391 appears to take this to mean: if the sleeping-place is in a house, *sahagāraseyyā*. Cf. *Vin.* i, 109.
[4] *Vin.* ii, 170.
[5] Ibid. 171.
[6] *VA.* 1391 says this should be understood in reference to a nun who is the mother of a young child.
[7] Ibid. refers this to the Senāsanakkhandhaka, *CV.* VI.
[8] Ibid. refers this to the Mahākkhandhaka, *MV.* VIII, and the naked monk—probably referring to *MV.* VIII, **28**.
[9] Does this refer to *CV.* VI, **6**, 5? *VA.* is silent. But see above XV, **14**, 6.
[10] *F.M.* 10, **2**; *Exp.* 81, **2**, 1.
[11] *VA.* 1391 says this question concerns the monk who formerly was a barber, *MV.* VI, **37**.

Which is this individual the Buddhas speak of[1]? These questions . . . /

I do not say above the collar-bones, below the navel should be shunned,
How could there be an offence involving Defeat because of sexual intercourse ?[2] These questions . . . /

A monk begging for himself builds a hut, the site not marked out,
Exceeding the right measure, involving destruction, without an open space (round it) : there is no offence.[3] These questions . . . /

A monk begging for himself builds a hut, the site marked out,
To the right measure, not involving destruction, with an open space (round it) : there is an offence.[4] These questions . . . /

Should one perform no bodily action, nor even speak to others with the voice,
One would fall into a serious (offence), a matter for being destroyed.[5] These questions . . . /

10 A good man should not do any bodily, verbal or even mental evil,
How then if he is expelled is he well expelled ?[6] These questions . . . /

Not conversing with any man by speech, should he utter no word to others

[1] *VA.* 1391 : this question concerns a fashioned (created) Buddha, *nimmita-buddha.* Is this a Buddha-image ?

[2] This question is about the headless trunk or body whose eyes and mouth were on its chest ; see *Vin.* iii, 107.

[3] *VA.* 1391 says this refers to a hut roofed with grass. See *F.M.* 6, **3**, 16. No offence if a monk builds one. Verse quoted at *VA.* 574.

[4] This refers to Dhaniya's hut, which was *sabbamattikāmaya* (the clue-word at *VA.* 1391) ; see *Def.* II, **1**, 1, 2. The offence in building a hut of this kind was one of wrong-doing. The other part of the dilemma (concerning a hut not specified as made entirely of mud or clay) is at *F.M.* 6.

[5] *garukaṁ chejjavatthuṁ.* *VA.* says this question is about the nun who concealed another nun's fault, Nuns' *Def.* II. The word *chejja* is connected with Defeat though it does not occur in Nuns' *Def.* II.

[6] *VA.* 1391 says this question is about the incapable, *abhabba,* persons, beginning with the eunuch. See *MV.* I, **61–68**. For the eleven persons *VA.* speaks of see e.g. *MV.* VIII, **30**, 1.

[**217**] He might fall verbally, not bodily.[1] These questions . . . /

The rules of training praised by the noble Buddha could be four Formal Meetings,
All of which one might fall into at one stroke.[2] These questions . . . /

If two (nuns) ordained together should accept a robe from the hand of both,
Could the offences be different ? [3] These questions . . . /

Four people having arranged together removed valuable goods :
Three offences involving Defeat, one not an offence involving Defeat.[4] These questions . . . /

15 And should a woman be within, and a monk outside,
(As) there was no hole in that house [5]—because of unchastity
How could there be Defeat ? These questions . . . /

If, having accepted oil, honey, molasses, as well as ghee for oneself, one should lay them aside,
Seven days not having elapsed, unless there is a reason, there is an offence in partaking (of them).[6] These questions . . . /

The offence is one of Expiation for a slighter offence with one involving Forfeiture
Together for one who falls.[7] These questions . . . /

[1] This question is about lying speech though the offence cannot be made clear. For as the monk was sitting silent after he had given an acknowledgment that was not legally valid, the offence was not one of the mind-door Therefore what should have been made clear has not been made clear. This offence of his arises through non-action in the voice-door, *VA.* 1391 f.

[2] Nuns' *F.M.* 3.

[3] Possibly referring to *Exp.* 25. The two offences are those of Exp. and wrong-doing, according to whether acceptance was from the hand of a monk or a nun.

[4] *VA.* 1392 refers this to *Def.* II. See *Def.* II, **4**, 29. But there is no mention here of the teacher and the three pupils as there is at *VA.* 1392 and *VA.* 366 where this verse is quoted. The one offence not involving Def. is said to be a grave one.

[5] This question appears to refer to *CV.* V, **35**, 2 where the word *chidda*, hole, occurs, as does also *VA.*'s *santhata*, something spread (in a privy). Nuns not allowed to use a privy, *CV.* X, **27**, 3.

[6] *Forf.* 23, *Exp.* 39 ; see too *MV.* VI, **15**, 10.

[7] " Slighter offence," *suddhaka*, occurs only, I think, at *Vin.* ii, 67, thus not in a Def. or F.M. It is used there in connection with concealing an offence or not concealing it which would entail an offence of wrong-doing for the offender or his being dealt with according to the rule. *VA.* 1392 says that this

Twenty monks might be assembled thinking that, complete,[1] they could carry out a formal act,
A monk might be standing twelve yojanas (away), and that formal act could be reversed because (the Order) was incomplete.[2] These questions . . . /
And a speaker through voice even for the length of a stride
Would fall into all sixty-four serious offences together for which amends (should be made).[3] These questions . . . /
20 Dressed in an inner robe,[4] a double outer cloak [4] put on,
All these are to be forfeited. These questions . . . /
And there was not even a motion, nor yet a resolution, nor did the Conqueror say " Come, monk ",
Nor even was there going for refuge for this one, but his ordination was irreversible.[5] These questions . . . /
Should one kill the woman who is not (his) mother, and should he kill the man who is not (his) father,[6]
Should the dullard kill an unariyan, because of this he would attain the immediately next.[7] These questions . . . /
Should one kill the woman who is (his) mother, and should he kill the man who is (his) father,

stanza is about obtaining, for whoever obtains two robes, one for himself and one for another from acquisitions belonging to an Order, falls at one blow into an offence of Exp. involving Forf., and into an offence of Exp. involving a " slighter " offence. *VA.* reads *suddhika-*. This question might conceivably refer to *Forf.* 7.

[1] A twenty-fold Order is entitled to take part in all formal acts, *Vin.* i, 319.

[2] *VA.* 1392 says this question concerns the *gāmasīmā* (a boundary that is a village, cf. *VA.* 1055) in such towns as Benares for distances of twelve yojanas—perhaps referring to *MV.* II, **11–13** or **24**. No formal act may be carried out by an incomplete Order, *MV.* II, **23**, 2.

[3] *VA.* 1392 says this question is about a go-between (*F.M.* 5) ; it seems to refer specially to *F.M.* 5, **4**, 12 : " if he does not accept but examines and brings back." *VA.* 558 cites this verse and thinks that the number of offences equals the number of women to whom the monk gives a message. *VA.* 559 speaks of sixty-four offences mentioned in the verse above.

[4] Permission to wear these is given at *Vin.* i, 289. All robes, however, are to be forfeited by a monk who gets a nun who is not a relation of his to wash them (*Forf.* 4).

[5] Referring to Mahāpajāpatī's ordination.

[6] *VA.* 1393 says this question is about change of sex (see *Vin.* iii, 35, *Def.* I, **10**, 6), the mother having become a man and the father a woman, so the person who kills them probably would not be guilty of matricide or parricide.

[7] *anataraṁ phuse.* Does this mean the next world ? Or an offence whose fruition comes straightaway ?

Having killed mother and father, not because of this would he attain the immediately next.[1] These questions . . . /

[**218**] Not being reproved, not being made to remember, a formal act might be carried out for one not face to face,
And when carried out the formal act would be well carried out, and an Order, the carrier out, would incur no offence.[2] These questions . . . /

25 Being reproved, having made to remember, a formal act might be carried out for one face to face,
And when carried out the formal act might not be well carried out, and an Order, the carrier out, would incur an offence.[3] These questions . . . /

There is an offence in cutting down,[4] no offence in cutting off,[5]
There is an offence in concealing,[6] no offence in covering.[6] These questions . . . /

Speaking the truth is a serious offence,[7] and lying a slight one for the speaker,[8]
Speaking a lie is a serious offence,[9] and the truth a slight one for the speaker.[10] These questions . . . /

One that is allotted, dyed with dye even if made allowable,
There is an offence for making use of it.[11] These questions . . . /

A monk eats meat after sunset,

[1] *VA*. 1393 says this question is about having animals for parents, like sons of a lion, and like the ascetic who was the young of a doe. This latter case refers to Isisingatāpasa, see *Miln*. 124, *Jā*. No. 523, 536, *Mhvu. Transln*. iii, 140. See also *Mhvu. Transln*. iii, 148 f. for another child born of a doe.

[2] *VA*. 1393 says this stanza is about ordination by means of a messenger—referring to ordination of nuns, see *CV*. X, **22**.

[3] Ibid. refers this to the ordination of eunuchs, etc. See *MV*. I, **61** ff. But the Kurundiya is of another opinion.

[4] Ibid. says in felling a forest-tree there is Def. (see *Def*. II, **4**, 18); in cutting down grass and creepers an offence of Exp. (does this refer to *Exp*. 11 ?); in cutting off the male organ a grave offence (*Def*. I).

[5] No offence in cutting one's hair or nails—see *CV*. V, **27**, 1–3.

[6] Both words are *chādentassa*; the offence is to conceal one's own or another's offence, but it is no offence to cover (or thatch) a house, etc.

[7] That is when a monk abuses a woman saying " You are deformed, you are a hermaphrodite " (*F.M*. 3, **3**, 1).

[8] *Exp*. 1. [9] *Def*. IV.

[10] *VA*. 1393: speaking the truth when announcing what is a fact is a slight offence.

[11] *VA*. says this question concerns one who, not having forfeited a robe to be forfeited, makes use of it. See *Forf*. 1, **4**; 2, **3**, 18; 3, **2**, 3.

If he be not mad nor yet unhinged nor even in bodily pain,
Not for him is there an offence, and this rule was taught by the Well-farer.[1] These questions . . . /
30 Not inflamed in mind,[2] nor yet with a mind set on theft,[3] nor even if he intended " for after dying ",[4]
For him who gives a voting ticket there is " to be destroyed ", for him who accepts a grave offence.[5] These questions . . . /
Not even what is agreed on as a dangerous forest-(lodging), not even an agreement given by the Order,
And not for him is kaṭhina formally made, should he, having laid aside a robe just there, go for half a yojana,
There is no offence for him till sunrise.[6] These questions . . . /
All the various bodily, not verbal, matters
That together he might fall into simultaneously.[7] These questions . . . /
All the various verbal, not bodily, matters
That together he might fall into simultaneously.[8] These questions . . . /
Three women—in sex: that she would not indulge in, three men and three non-ariyans (and three) eunuchs.[9]
And she would not practise sex in accordance with the

[1] This question is about the " ruminator ", see *CV.* V, 25. The " allowance " given there is quoted at *Kkvt.* 109.

[2] One who is inflamed in mind falls into *Def.* I.

[3] One whose mind is so set falls into *Def.* II.

[4] If he so intends he falls into *Def.* III. *VA.* 1393 says a schismatic monk has none of these three features.

[5] See text p. 213; translation p. 344, n. 4. *VA.* 1393 confirms that this refers to a schismatic and an imitator of a schismatic.

[6] *Forf.* 29.

[7] *VA.* 1393 says this verse is about taking hold of together the hair and fingers of several women—see *F.M.* 2. It is quoted at *VA.* 841 where, in the exegesis of *Exp.* 39, adding the word " nine ", it refers to the nine sumptuous foods. If, for example, one puts them all into one dish and eats a morsel of each, one falls into nine offences of Exp.

[8] *VA.* 1393 says this verse is about a speaker of lewd words beginning with " All of you are deformed "—see *F.M.* 3, 3, 1, and see five verses above.

[9] *VA.* 1393 f. says this verse is about three women. Of these, one (followed by sing. verb) does not indulge in what is called sex; having approached three men she does not indulge in sex. Three " unariyan eunuchs " means: three unariyan hermaphrodites and three eunuchs. Having approached these six people she does not indulge in sex. The verse is quoted at *VA.* 905 in exegesis of Nuns' *Def.* IV.

letter[1]—it might be she is to be destroyed because of sexual intercourse.[2] These questions . . . /

35 One could ask to give robe-material to his mother[3] if it is not altered[4] for an Order,
Of what is there an offence for him, and no offence for his relations ?[5] These questions . . . /

[219] An angry man is pleasing, an angry man is contemptible.
Then what is that rule called by which an angry man is laudable ?[6] These questions . . . /

A satisfied man is pleasing, a satisfied man is contemptible,
Then what is that rule called by which a satisfied man is contemptible ? These questions . . . /

Could one fall together into a Formal Meeting, a grave offence, an Expiation, one to be Confessed, one of wrong-doing ?[7] These questions . . . /

Both are full twenty years of age, for both there is one preceptor, one teacher, one resolution :
One is ordained, one not ordained.[8] These questions . . . /

40 Not made allowable, not even dyed with dye—wearing that he might go where he liked,

[1] *byañjanasmiṁ*. This means she does not actually have sexual intercourse.

[2] This question concerns a doer of eight things (Nuns' *Def.* IV) and is about a nun who shows her desire for a man in eight ways.

[3] Cf. *MV.* VIII, **22** ; Nuns' *Exp.* 28, **2**, 2.

[4] *pariṇata*.

[5] This verse appears to refer to *Forf.* 24. *VA.* 1394 says it is about " raising up mindfulness for using a cloth for the rains *piṭṭhiyasamaye*, and that its analysis is spoken of in the Commentary on the rules for cloths for the rains ". *Piṭṭhiyasamaya* is defined at *VA.* 720 as the seven months between the last day of the bright fortnight of the full moon of Kattikā to the beginning of the full moon of Jeṭṭha (Jeṭṭhamūlapuṇṇamā, cf. *DA.* 6).

[6] *VA.* 1394 says this stanza and the next are about the customs of other sects ; and it refers to three matters, but does not specify them. Perhaps receiving food in one's hand (*Vin.* i, 90, iii, 245), in a gourd (*Vin.* ii, 114) and in a water-pot (*Vin.* ii, 115) are meant ; the angry man is probably the layman who objects to monks adopting these customs.

[7] *VA.* 1394 : this is about going in the sky, *ākāsagata*. If, by supernormal power, one of two novices is sitting down freed from the earth for even as much as a hair's breadth he is called not ordained. When he has returned to the earth a formal act cannot be carried out by the Order. If it is, it is reversible.

[8] This is about a nun who, filled with desire, takes almsfood from the hand of a man who is filled with desire (Nuns' *F.M.* 5), and eats the remaining unallowable meats having crushed them up with human flesh (*Vin.* i, 118), garlic (Nuns' *Exp.* 1) and the sumptuous foods (defined at *Exp.* 39) ; and see Nuns' *Conf.* 1–8. The above offences are all covered by these rules and their elaborations in the Old Comy.

And there is no offence for him ; and this rule was taught by the Well-farer.[1] These questions . . . /
One does not give, one does not accept, for him a recipient does not exist,
She falls into a serious offence, not a slight one because of her enjoyment.[2] These questions . . . /
One does not give, one does not accept, for him a recipient does not exist,
She falls into a slight offence, not a serious one because of (her) enjoyment.[3] These questions . . . /
One falls into a serious offence that can be done away with, out of disrespect he conceals[4] ;
Not a nun, and she would not attain a fault.[5] These questions were thought out by those of skill. /

Concluded are the Sweat-Inducing Stanzas

Its summary :
Not in communion, not to be disposed of, and ten, not one who is suspended,
He comes to Dhamma, above the collar-bone, and two on begging for himself, /
And no bodily action—serious, no bodily nor verbal (evil),
Not conversing, and training, and two, four people, /
A woman, and oil, Forfeiture, and monks, the length of a stride,
And dressed in, and not a motion, should one kill not the mother or father, /
Not being reproved, being reproved, cutting down, and so truth-speaking,
And allotted, after sunset, not inflamed, and not a forest (lodging), /

[1] *VA*. says this verse is about the monk whose robes are stolen (*Forf.* 6) and refers us to the Comy. on that rule (*VA*. 665 ff. which cites this verse).
[2] Nuns' *F.M.* 6. *VA*. 914 quotes this verse.
[3] Nuns' *F.M.* 5, 2, 2 : a nun, filled with desire, accepts water for cleansing the teeth from a man who is filled with desire : an offence of wrong-doing.
[4] *Exp.* 64.
[5] This probably refers to Nuns' *F.M.* 10. *VA*. 1395 (silently) refers to the conclusion of the Nuns' Formal Meetings (*Vin.* iv, 242) where both the seventeen offences of this nature and the fortnight's mānatta for a nun who has fallen into any of them are spoken of, as at *VA*. 1395.

Bodily-verbal, and three women too, to the mother,
An angry man is pleasing, satisfied, and Formal Meeting, both, /
Not made allowable, one does not give, one does not give, one falls into a serious (offence) :
The Sweat-Inducing Stanzas are Questions made clear by the Learned. /

XIX. THE FIVE DIVISIONS[1]

[**220**] Four formal acts: formal act for which leave should be asked, formal act at which a motion is put, formal act at which a motion is put and is followed by one resolution, formal act at which a motion is put and is followed by the resolution made three times.[2] In how many ways are these four formal acts invalid ?[3] In five ways are these four formal acts invalid: as to matter, or as to motion, or as to proclamation, or as to boundary, or as to assembly. [1]

How are formal acts invalid as to matter ? One carries out a formal act that should be carried out in the presence of not in the presence of: a formal act (carried out) not by rule is invalid as to matter. One carries out a formal act that should be carried out by a question asked in return[4] not by a question asked in return: a formal act (carried out) not by rule is invalid as to matter. One carries out a formal act that should be carried out on his acknowledgment not on his acknowledgment ... to one who merits a verdict of innocence[5] he gives a verdict of past insanity ... for one who merits a verdict of past insanity he carries out a formal act for a decision for specific depravity[6] ... for one who merits a decision for specific depravity he carries out a formal act of censure[7] ... for one who merits a formal act of censure he carries out a formal act of guidance[8] ... for one who merits a formal act of guidance he carries out a formal act of banishment[9] ... for one who

[1] Oldenberg calls this division "The Five Vaggas", but though they are numbered consecutively as a group in the text they seem there to have no general name.

[2] Cf. text p. 167.

[3] At *VA*. 1195 it is said this is explained in the Kammavagga of the Parivāra, while *VA*. 1395 says the four formal acts are spoken of in the Samathakkhandhaka (*CV*. IV) of which *VA*. 1191–1199 forms the Comy. See *Kkvt*. 131 ff. for this fourfold *kamma*.

[4] See text p. 164. *VA*. 1397 says this formal act should be carried out after one has questioned, reproved and made to remember.

[5] *VA*. 1397 instances Dabba the Mallian; see e.g. *F.M*. 8, **1**, 9. For this verdict see *Vin*. iv, 207.

[6] See *Vin*. iv, 207; also *CV*. IV, **11** for the carrying out of this formal act against the monk Uvāḷa (called Upavāḷa at *VA*. 1397).

[7] See *CV*. I, **1**, 3 ff. [8] Ibid. I, **9**, 1 ff. [9] Ibid. I, **13**, 6 ff.

merits a formal act of banishment he carries out a formal act of reconciliation [1] ... for one who merits a formal act of reconciliation he carries out a formal act of suspension [2] ... to one who merits a formal act of suspension he gives probation ... one who merits probation he sends back to the beginning ... to one who merits being sent back to the beginning he gives mānatta ... one who merits mānatta he rehabilitates ... one who merits rehabilitation he ordains ... he carries out Observance not on an Observance day ... he invites not on an Invitation day: a formal act (carried out) not by rule is invalid as to matter. Thus are formal acts invalid as to matter. [2]

How are formal acts invalid as to motion? In five ways are formal acts invalid as to motion: one does not touch on [3] the matter,[4] he does not touch on the Order,[5] he does not touch on the individual,[6] he does not touch on the motion,[7] or, later he sets aside the motion.[8] Formal acts as to motion are invalid in these five ways. [3]

How are formal acts invalid as to proclamation? In five [221] ways are formal acts invalid as to proclamation: one does not touch on the matter ... on the Order ... on the individual, he omits an announcement,[8] or he announces at a wrong time.[9] Formal acts as to proclamation are invalid in these five ways. [4]

How are formal acts invalid as to boundary? [10] In eleven ways are formal acts invalid as to boundary: one agrees on a

[1] Ibid. I, **18**, 5 ff. [2] Ibid. I, **25**. [3] *parāmasati*, to deal with, to take up.

[4] *VA*. 1397 f. says this means one does not carry out a formal act of ordination and so on, does not deal with it, does not bring forward his name. Instead of saying "this Dhammarakkhita desires ordination from the reverend Buddharakkhita", he says "one desires ordination from the reverend Buddharakkhita".

[5] *VA*. 1398: he does not say "Revered sirs, let the Order listen to me" but "Let the revered sirs listen to me".

[6] Ibid.: He does not say "This Dhammarakkhita desires ordination through the reverend Buddharakkhita" but "this Dhammarakkhita desires ordination".

[7] He does not carry out the formal acts properly according to whether there is a motion only, or a motion followed by one resolution or by three.

[8] He does not make every proclamation of a resolution.

[9] The proclamation first, afterwards he sets aside, *ṭhapeti*, the motion.

[10] On boundary, *sīmā*, see *MV*. II, **6–13**. Fifteen kinds are given at *Kkvt*. 59, and ibid. 4 f. gives the eleven invalid kinds as above. See also *Sīmāvivādavinicchayakathā*, ed. J. Minayeff, *JPTS*. 1887.

boundary that is very small,[1] he agrees on a boundary that is very extensive,[2] he agrees on a boundary whose mark is interrupted,[3] he agrees on a boundary in the shade, he agrees on "not a mark" as a boundary[4]; standing outside a boundary he agrees on a boundary[5]; he agrees on a boundary that is in a river[6]; he agrees on a boundary that is in the sea[6]; he agrees on a boundary that is in a natural lake[6]; he combines boundary with boundary[7]; he places boundary within boundary.[8] Formal acts as to boundary are invalid in these eleven ways. [5]

How are formal acts invalid as to assembly? In twelve ways are formal acts invalid as to assembly: when a formal act is being carried out by an incomplete fourfold assembly,[9] if as many monks as are entitled to take part in the formal act are not come, if the leave of absence of those fit to declare their leave of absence is not sent, if those who are present protest[10]; when a formal act is being carried out by an incomplete fourfold assembly, if as many monks as are entitled to take part in the formal act are come, if the leave of absence of those fit to declare their leave of absence is not sent, if those who are present protest; when a formal act is being carried out by an incomplete fourfold assembly, if as many monks as are entitled to take part in the formal act are come, if the leave of absence

[1] Cf. *Vin.* i, 107.

[2] *Vin.* i, 106.

[3] *khaṇḍanimitta. VA.* 1401 explains that the marks have not been completed. Monks should gradually walk round from east to south to west and to north, and at each quarter should proclaim the mark. They should then proceed to the eastern quarter again and proclaim the same mark as they proclaimed originally, and not a different one. Thus is the boundary completed or not-interrupted, *akkhaṇḍa*. If, however, they stop at the northern quarter without going on to the eastern one again, the boundary and its marks are interrupted.

[4] *animitta*: not all the marks having been agreed on by everyone *VA.* 1401.

[5] See *MV.* II, **24**.

[6] A river, sea and natural lake may be taken as a boundary themselves, but not things that are in them, islands and rocks perhaps.

[7] Offence of wrong-doing at *MV.* II, **13**, 1.

[8] Similar offence at *MV.* II, **13**, 2.

[9] Complete assemblies or Orders of monks may be fourfold, fivefold, tenfold or twentyfold, each larger Order being able to carry out more formal acts than the smaller ones. In various ways each may be incomplete or choose an unallowable type of person to bring it up to the right number. See *MV.* IX, **4**.

[10] For this sentence see *MV.* IX, **3**, 5.

of those fit to declare their leave of absence is sent, if those who are present protest; when a formal act is being carried out by an incomplete fivefold assembly . . . tenfold assembly . . . twentyfold assembly, if as many monks as are entitled to take part in the formal act are come, if the leave of absence of those fit to declare their leave of absence is sent, if those who are present protest. Formal acts as to assembly are invalid in these twelve ways. [6]

When a formal act is being carried out by an incomplete fourfold assembly four regular monks are entitled to take part in the formal act,[1] the remainder who are regular monks are fit to declare leave of absence.[2] He for whom the Order is carrying out the formal act is neither entitled to take part in the formal act nor is he fit to declare leave of absence, but he merits the formal act.

When a formal act is being carried out by an incomplete fivefold assembly five regular monks . . .

When a formal act is being carried out by an incomplete tenfold assembly ten regular monks . . .

When a formal act is being carried out by an incomplete twentyfold assembly twenty regular monks . . . but he merits the formal act. [7]

[**222**] Four formal acts: formal act for which leave should be asked, formal act at which a motion is put, formal act at which a motion is put and is followed by one resolution, formal act at which a motion is put and is followed by the resolution made three times. In how many ways are these four formal acts invalid? In five ways are these four formal acts invalid: as to matter, or as to motion, or as to proclamation, or as to boundary, or as to assembly. [8]

How are formal acts invalid as to matter? One ordains a eunuch[3]: a formal act (carried out) not by rule is invalid as

[1] *VA*. 1402: in this incomplete assembly there must be four regular monks (to complete it), i.e. not those who have been suspended or sent away, but those of entire moral purity; without these that act cannot be carried out—but their leave of absence or entire purity is not sent.

[2] *VA*. 1402: even if the remainder number about a thousand, if they belong to the same communion all are fit to declare leave of absence. Once they have given this and the entire purity (see *MV*. II, **3**, 3), then " Let them come or not ", the formal act still stands.

[3] See *MV*. I, **61**.

to matter. One ordains one who is in communion by theft [1] . . . one who has gone over to (another) sect [1] . . . one ordains an animal [2] . . . one ordains a matricide [3] . . . a parricide [4] . . . a murderer of an arahant [5] . . . a seducer of a nun [6] . . . a schismatic [6] . . . a shedder of (a Tathāgata's) blood [6] . . . a hermaphrodite [7] . . . one ordains a man who is less than twenty years of age [8] : a formal act (carried out) not by rule is invalid as to matter. [9]

How are formal acts invalid as to motion . . . (= [3–6] . . . Formal acts as to assembly are invalid in these twelve ways. [10]

How many possibilities [9] does a formal act for which leave should be asked have access to . . . a formal act at which a motion is put . . . a formal act at which a motion is put and is followed by one resolution . . . How many possibilities does a formal act at which a motion is put and is followed by the resolution made three times have access to? A formal act for which leave should be asked has access to five possibilities; a formal act at which a motion is put has access to nine possibilities; a formal act at which a motion is put and is followed by one resolution has access to seven possibilities; a formal act at which a motion is put and is followed by a resolution made three times has access to seven possibilities. [11]

Which are the five possibilities to which a formal act for which leave should be asked has access? Restoration,[10] being sent away,[10] close shaving,[11] the higher penalty,[12] a characteristic mark of the formal act is itself the fifth. These are the five possibilities to which a formal act for which leave should be asked has access.[13]

Which are the nine possibilities to which a formal act at which a motion is put has access? Restoration,[14] being sent

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[1] Ibid. 62. [2] Ibid. 63. [3] Ibid. 64. [4] Ibid. 65. [5] Ibid. 66. [6] Ibid. 67. [7] Ibid. 68. [8] *Exp.* 65.

[9] *ṭhānāni*, qualities, attributes.

[10] As at *Vin*. i, 321 f., but "being sent away" there precedes "restoration". *VA*. 1402 says this is the right order, the other being for the connexion, *siliṭṭhatā*, of the words; and it adds that an example of this meaning of these two words is the expulsion and restoration of the novice Kaṇṭaka.

[11] *bhaṇḍakamma*, see *MV*. I, 38, 11, 48, 2.

[12] *brahmadaṇḍa*, *CV*. XI, 1, 12. [13] For this paragraph see *Kkvt*. 131.

[14] *osāraṇā* here seems to mean, according to *VA*. 1409, *Kkvt*. 132, the formula, "Let him come" spoken for one who desires ordination.

away,[1] Observance, Invitation, agreement,[2] giving,[3] way of accepting,[4] rejection,[5] a characteristic mark of the formal act is itself the ninth.[6] These are the nine possibilities [7] to which a formal act at which a motion is put has access.

Which are the seven possibilities to which a formal act at which a motion is put and is followed by one resolution has access? Restoration,[8] being sent away,[8] agreement,[9] giving,[10] removal,[11] marking out,[12] a characteristic mark of the formal act is itself the seventh.[13] These are the seven possibilities to which a formal act at which a motion is put and is followed by one resolution has access.

[1] *nissāraṇā* at *VA.* 1409, *Kkvt.* 132 means that a monk is a speaker of Dhamma, but does not know the rules or their analysis. He does not reflect on the meaning, but pushes it out under the shadow of the appurtenances (or details or syllables, *byañjana*). If the venerable sirs see fit, having turned out, *uṭṭhāpetvā* (cf. *DhA.* iv, 69) this monk, the rest of us could settle this legal question. His being sent away is due therefore to the decision taken at a referendum.

[2] *sammuti* as to a particular monk who shall present the monk so-and-so for his ordination and shall question him as to discipline and the stumbling-blocks to ordination; also required is the agreement of the monk who seeks ordination that he will answer the questions on discipline put to him by the monk so-and-so.

[3] This is the Order giving (or giving back) a robe forfeited to the Order that had had to be forfeited by the monk so-and-so.

[4] *paṭiggaha.* This is the way of accepting an offence that a monk had remembered and confessed and says he sees.

[5] *paccukkaḍḍhanā*; or postponement? Cf. *paccukkaḍḍhitabbaṁ* at *Vin.* ii, 99, "to be rejected." *paccukkaḍḍhanā*, with reference to *Vin.* i, 175 is explained at *Kkvt.* 133 and, rather more fully at *VA.* 1410 f., as "Let the venerable sirs who are residents listen to me; if it is pleasing to them we could carry out the Observance now, we could recite the Pātimokkha, we could invite on the next full-moon day". Thus a rejection of the carrying out of Invitation is "rejection".

[6] Here the mark appears to be in settling a legal question by the covering over (as) with grass.

[7] In all of them a motion is put before an Order.

[8] *VA.* 1411 and *Kkvt.* refer this to the episode (see *CV.* V, **20**, 2–6) of the turning upside down and the setting upright of Vaḍḍha the Licchavi's bowl.

[9] Agreement on a boundary (*MV.* II, **6**, 1). Only with the agreement of monks may a monk be away, separated from his three robes (*Forf.* 2); agreement on a rug (*Forf.* 14, 2); and fourteen other agreements—see *CV.* VI, **21**, *VA.* 1411, *Kkvt.* 133.

[10] Giving of kaṭhina robe-material (*MV.* VII, **1**, 3, 4); and the giving of the robes of a monk who has died (*MV.* VIII, **27**).

[11] Referring to the removal of the kaṭhina (privileges).

[12] Referring to *F.M.* 6 and 7, where there has to be the marking out, *desanā*, of the site for a hut and for a vihāra.

[13] Where there is a covering over (as) with grass, that one on the one side and one on the other side are called two proclamations of a motion that is followed by one resolution, *VA.* 1411; cf. *Kkvt.* 133.

Which are the seven possibilities to which a formal act at which a motion is put and is followed by the resolution made three times has access? Restoration, being sent away,[1] agreement,[2] giving,[3] rebuke,[4] admonition,[5] a characteristic mark of the formal act is itself the seventh.[6] These are the seven possibilities to which a formal act at which a motion is put and is followed by the resolution made three times has access. [12]

When a formal act is being carried out by an incomplete fourfold assembly four regular monks . . . (= [7]) . . . [**223**] by an incomplete fivefold assembly . . . by an incomplete tenfold assembly . . . by an incomplete twentyfold assembly . . . but he merits the formal act. [13]

Concluded is the First Division: on Formal Acts [**1**]

Founded on two reasons the rule of training was laid down for disciples by the Tathāgata for the excellence of the Order, for the comfort of the Order[7]: founded on these two reasons the rule of training was laid down for disciples by the Tathāgata. Founded on two reasons . . . for the restraint of evil-minded men, for the dwelling in comfort of well behaved monks: founded on these two reasons the rule of training was laid down for disciples by the Tathāgata. Founded on two reasons . . . for the restraint of the cankers belonging to the here and now, for combating the cankers belonging to future states . . . for the restraint of dreadful actions[8] belonging to the here and now,[9] for the combating of dreadful actions belonging to future states[10] . . . for the restraint of blamable actions belonging to

[1] Referring to the seven formal acts beginning with that of censure. When these are revoked restoration can be spoken of.

[2] On the exhorter of nuns.

[3] Giving, or imposing probation and mānatta.

[4] *niggaha*; this is sending back to the beginning.

[5] Referring to eleven admonitions up to the third time: Nuns' *Def.* III, *F.M.* 10, 11, 12, 13, Nuns' *F.M.* 7, 8, 9, 10; *Exp.* 68; Nuns' *Exp.* 36.

[6] Given as formal acts of ordination and rehabilitation.

[7] For the first three pairs see e.g. *Vin.* iii, 21; also *A.* i, 98 for all the pairs.

[8] *vera*, cf. *A.* iii, 204.

[9] Offences against the first five sīlas, see *A.* iii, 204.

[10] Of which the result will be anguish.

the here and now,[1] for the combating of blamable actions belonging to future states . . . for the restraint of fears[2] belonging to the here and now, for the combating of fears belonging to future states . . . for the restraint of unskilled things belonging to the here and now,[3] for the combating of unskilled things belonging to future states . . . out of compassion for householders,[4] for breaking up the factions of evil-minded (individuals)[5] . . . for pleasing those who are not yet pleased and for increasing the number of those who are pleased[6] . . . for establishing True Dhamma, and for protecting Discipline.[6] Founded on these two reasons the rule of training was laid down for disciples by the Tathāgata.

Concluded is the Second Division : on Reasons [2]

Founded on two reasons the Pātimokkha was laid down for disciples by the Tathāgata . . . the recitation of the Pātimokkha was laid down . . . the suspension of the Pātimokkha was laid down . . . the Invitation was laid down, the suspension of the Invitation was laid down, the formal act of censure[7] was laid down, the formal act of guidance[7] was laid down, the formal act of banishment[7] was laid down, the formal act of reconciliation[7] was laid down, the formal act of suspension[7] was laid down, the giving of probation[8] was laid down, the sending back to the beginning[8] was laid down, the imposing of mānatta[8] was laid down, rehabilitation[8] was laid down, to be restored[9] was laid down, to be sent away[10] was laid down, ordination[11] was laid down, a formal act for which leave should be asked[12] was laid down, a formal act at which a motion is put

[1] The same as the dreadful actions, *VA*. 1412.

[2] *VA*. 1412 says the fears belonging to the here and now are of the formal acts of censure and so on, the suspension of the Observance and the Invitation, and the formal act of Information (for which see *CV*. VII, 3, 2).

[3] The five dreadful things, and the ten unskilled ways of acting (see *A*. v, 266).

[4] That they might guard their faith.

[5] *VA*. 1413 refers this to the rule for eating a group-meal (*Exp*. 32).

[6] As at *Vin*. iii, 21.

[7] *MV*. I, 25, 22.

[8] See *CV*. III.

[9] See *MV*. I, 79, 2 ; IX, 4, 9 ; cf. *Exp*. 69, 2, 1.

[10] See each sikkhāpada in Nuns' *F.M*. 1–10. But *VA*. 1413 refers this to makers of quarrels who are to be sent away by a formal act that has been laid down.

[11] *MV*. I, 28, 3–6.

[12] See text p. 220.

was laid down,[1] a formal act at which a motion is put and is followed by one resolution was laid down, a formal act at which a motion is put and is followed by the resolution made three times [1] was laid down.

Concluded is the Third Division: on Layings Down [2] [3]

The laid down in the not laid down,[3] a laying down that is supplementary to a laying down,[4] a laying down that is a verdict in the presence of, . . . a verdict of innocence . . . of past insanity, [**224**] a laying down that is to be carried out on his acknowledgment, a laying down that is the decision of the majority, a laying down for specific depravity, a covering over (as) with grass is laid down for the excellence of the Order, for the comfort of the Order. Founded on these two reasons a covering over (as) with grass was laid down for disciples by the Tathāgata. Founded on two reasons a covering over (as) with grass was laid down for disciples by the Tathāgata for the restraint of evil-minded men . . . for establishing True Dhamma, for protecting Discipline. Founded on these two reasons a covering over (as) with grass was laid down for disciples by the Tathāgata.

Concluded is the Fourth Division: on What was Laid Down [**4**]

Nine classifications: classification by matter, classification by falling away, classification by offence, classification by provenance, classification by individual, classification by class, classification by origin, classification by legal question, classification by deciding. [1]

When a legal question has arisen, if two come who are hostile about the matter,[5] the matter should be announced to both; when the matter has been announced to both the acknowledgment of both should be made known; when the

[1] See text p. 220.

[2] *VA*. 1413 appears to consider that this and the next Division go together as one Division which it calls Ānisaṁsavagga. The text calls the former Paññattivagga and the latter Paññattavagga.

[3] *VA*. 1413 says: the seven classes of offence; setting aside the Buddhas Kakusandha, Koṇāgamana and Kassapa, any rules of training not laid down in between are called laid down.

[4] See above, text p. 1.

[5] *att(h)apaccatthika*, see *CV*. IV, **14**, 16.

acknowledgment of both has been heard both should say " After this legal question of ours is settled both should be satisfied ". If they say, " Both will be satisfied," that legal question should be accepted by the Order. If the assembly has a majority of shameless (persons), it should be settled by means of a referendum.[1] If the assembly has a majority of ignorant (persons), a Vinaya-expert should be sought.[2] He settles that legal question according to rule, according to discipline, according to the Teacher's instruction—so should that legal question be settled.[2] [2]

The matter should be known, the kind [3] should be known, the name should be known, the offence should be known. Sexual intercourse means matter as well as kind; offence involving Defeat means name as well as offence. Taking what has not been given means matter as well as kind; offence involving Defeat means name as well as offence. Human being . . . State of further-men means matter as well as kind; offence involving Defeat means name as well as offence. Emission of semen means matter as well as kind; offence requiring a Formal Meeting of the Order means name as well as offence. Physical contact means matter as well as kind; offence requiring a Formal Meeting of the Order means name as well as offence. Lewd words . . . Sense-pleasures for self . . . Go-between . . . Begging for oneself for having a hut built . . . for having a large vihāra built . . . Defaming a monk with an unfounded charge of an offence involving Defeat . . . Defaming a monk with a charge of an offence involving Defeat taking up some point as a pretext in a legal question really belonging to something else . . . [**225**] The not giving up (of his course) by a schismatic monk though there is admonition up to the third time . . . The not giving up (of their course) by monks who are imitators of schismatics though there is admonition up to the third time . . . The not giving up (of his course) by a monk who is difficult to speak to though there is admonition up to the third time . . . The not giving up (of his course) by a monk who brings families into disrepute though there is admonition

[1] See *CV*. IV, **14**, 19–21. [2] See *CV*. IV, **14**, 25.
[3] *gotta* above does not seem to mean clan-name as at *MV*. I, **74**, 1, but the class to which an offence belongs, its kind, its lineage.

up to the third time means matter as well as kind; offence requiring a Formal Meeting of the Order means name as well as offence . . . Out of disrespect easing oneself or spitting in water means matter as well as kind; offence of wrong-doing means name as well as offence. [3]

Concluded is the Fifth Division: on Nine Classifications [5]

Its summary [1]:

For which leave should be asked, and motion, followed by one, and by three,
Matter, motion, proclamation, boundary, and assembly likewise, /
In the presence of, and question in return, acknowledgment, deserving discipline,
Matter, the Order, and an individual, on motions, and later a motion, /
Matter, the Order, and an individual, announcement, and at a wrong time,
Very small, and extensive, interruption, shadow, " not a mark," /
Outside, in a river, and in the sea, and in a natural lake, one combines,
One places within a boundary, four-fivefold, /
And ten-twentyfold, and is not sent, is sent,
Entitled to take part in a formal act, fit to declare leave of absence, and individuals who merit a formal act, /
Five possibilities for a formal act for which leave should be asked, and a motion is nine-possibilitied,
Seven possibilities for a motion followed by one resolution, and the motion with the resolution made three times is seven-possibilitied, /
Excellence and comfort, of evil-minded as well as well behaved, cankers,
Dreadful actions, blamable actions as well as fear, unskilled, and for householders, /
Of evil wishes, for pleasing those who are not yet pleased, for establishing Dhamma

[1] This covers the five Divisions in Section XIX.

As well as protecting Discipline, Pātimokkha, and with the recitation, /
And suspension of the Pātimokkha, and Invitation, suspension,
Censure, and guidance, and banishment, and reconciliation, /
Suspension, probation, the beginning, mānatta, rehabilitation,
Restoration, sending away, likewise ordination, /
For which leave should be asked, and motion, followed by one, and by three,
In the not laid down, supplementary laying-down, verdict in the presence of, innocence, /
Past insanity, acknowledgment,[1] majority, depravity, covering over (as) with grass,
Matter, falling away, offence, provenance, and by an individual, /
[226] And class too, origins, and a legal question also,
Deciding, classifications too, likewise about name and offence. /

CONCLUDED IS THE PARIVĀRA

So, having asked this and that about the way of former teachers
Dīpanāma of great wisdom, who remembered what he had heard, attentive, /
Thinking out this epitome of the details for the middle way of study,[2]
Had it written for bringing happiness to disciples. /
" Parivāra " means all that is said as to matter with the characteristic mark,
Meaning by meaning in the True Dhamma, rule by rule in what is laid down,
It encompasses[3] the Dispensation as the ocean (encompasses) India.

[1] *paṭiññā* is here abbreviated to *paṭi*. [2] Cf. text p. 48. [3] *parivāresi*.

Not knowing the Parivāra whence is there discrimination between the rules ? /
Falling away, matter, laying down, supplementary laying down, individual,
For one (Order), for both, as well as what is held blameworthy by the world— /
Doubt, for whomever it arises, is cut off by the Parivāra.
As a universal monarch amid his vast forces, as a maned lion in the midst of deer, /
Like the sun surrounded by its rays, like the moon in a host of stars,
As Brahmā in a company of Brahmās, as a leader in the midst of his following—
Thus through the Parivāra the True Dhamma-and-Discipline shines forth. /

INDEX I

Words and Subjects

INDEX II

Names of Persons and Places

INDEX III

ABBREVIATIONS

A.	Aṅguttara-Nikāya
AA.	Commentary on *A.*
Ap.	Apadāna
Asl.	Atthasālinī
BD.	Book of the Discipline
Comy.	Commentary
Conf.	Confession (Pāṭidesaniya)
CPD.	Critical Pali Dictionary
CV.	Cullavagga
D.	Dīgha-Nikāya
DA.	Commentary on *D.*
Def.	Defeat (Pārājika)
DhA.	Commentary on *Dhp.*
Dhp.	Dhammapada
Dhs.	Dhammasaṅgani
Dpvs.	Dīpavaṁsa
Exp.	Expiation (Pācittiya)
GS.	Gradual Sayings
F.M.	Formal Meeting (Saṅghādisesa)
Forf.	Forfeiture (Pācittiya)
ID.	Inception of Discipline
Iti.	Itivuttaka
Kkvt.	Kankhāvitaraṇī
M.	Majjhima-Nikāya
MA.	Commentary on *M.*
Mbv.	Mahābodhivaṁsa
Mhvs.	Mahāvaṁsa
Miln.	Milindapañha
Miln-ṭ.	Milinda-ṭīkā
MLS.	Middle Length Sayings
Moha.	Mohavicchedanī
MQ.	Milinda's Questions
MV.	Mahāvagga
Pāc.	Pācittiya
Pār.	Pārājika
PED.	Pali-English Dictionary
Pug.	Puggalapaññatti
SA.	Commentary on Saṁyutta-Nikāya
Utt-vin.	Uttaravinicchaya
VA.	Commentary on *Vin.*
Vbh.	Vibhaṅga
VbhA.	Commentary on *Vbh.*
Vin.	Vinaya
Vism.	Visuddhimagga

INDEX IV

Pali-English Glossary

akkosa—address, mode of
agati—wrong course
agārava—disrespect
agilāna—not ill
aṅgula—finger-breadth
aṅgulipatodaka—fingers, tickling with
acelaka—unclothed ascetic
accaya—transgression
aññabyākaraṇa—knowledge, declaration of profound
aṭṭhama vatthu— the eighth thing
aṭṭhavatthukā—eight things
atiritta—left-over
attakāma—sense-pleasures for self
atthaṁgata suriya—sunset
atthavasa—reason
adinnaṁ ādiyana, ādiyanta, ādayi; adinnādāna—taking what has not been given
adhikaraṇa—legal question
adhipātimokkha—Pātimokkha, pertaining to
adhisīla, a-citta, a-paññā—higher morality, thought, wisdom
anañña—not for another
anādariyaṁ—disrespect, out of
aniyata—Undetermined offence
anissita—independently
anujānāmi—" allowance "
anuññāta—permission
anudhaṁseti—to defame
anupaññatti—laying down, a supplementary
anuppannapaññatti—a laying down not yet occurred
anumodaka—thanks, one who gives
anumodana—thanking
anumodeti—thanks, to give
anuvattaka, -ikā—imitator
anuvattati—to imitate
anuvādamūlāni—censure, roots of
anuvādādhikaraṇa—censure, legal question concerning
anuvijjaka—adjudicator
anuvijjati—to adjudicate
anusandhivacanapatha—sequence of the connecting words
anussāvanā—proclamation
antarāya—danger
apalokana—asking for leave
apalokanakamma—act for which leave should be asked; *see* act, formal
apāya—the Downfall

appaṭinissagga—not giving up
abhidhamma—Dhamma, what pertains to
abhivādetabba, na—not to be greeted
abhivinaya—Discipline, pertaining to
abhūta—not fact
amūḷhavinaya—verdict of past insanity
ariya tuṇhibhāva—ariyan silence
ariya vohāra—ariyan statement
aruṇugga, aruṇuggamana—sunrise
avandiya—not to be greeted
avahāra—carrying away
asaddhammā—bad conditions
asana—eating
asārayitvā—remember, not being made to
asekha—adept
aha—day

ākāra—kind; mode
āghāta—ill-will
ācariya—teacher; ā-paramparā—teachers, succession of
ācāravipatti—falling away from (good) behaviour
ājīva—livelihood
ājīvavipatti—falling away from (right) mode of livelihood
ādīnava—peril
ānisaṁsa—advantage
āpatti—offence
āpatti omasavādassa— insulting speech, offence of
āpatti thullaccayassa—grave offence
ābhata—conveyed
ārāma—monastery
āsana—seat
āsava—canker
āsā—expectation

itthi—woman

ukkoteti—to open up: *see* deciding; legal question
ukkhitta—suspended; -ka—one who is
ukkhipati—to suspend
ukkhepaniyakamma—suspension, formal act of
uttarimanussadhamma—furthermen, state of
uddhāra—removal
upaghātika—harming
upajjhāya—preceptor

sāraṇiyā dhammā—remembered, things to be

sikkhati—to train

sikkhā—the training

sikkhāpada—rule of training

sīmā—boundary

sīlavipatti—falling away from moral habit

sucarita, duccarita—good, bad behaviour

surāmeraya—fermented liquor and spirits

sekha—learner

sekhiya—Training

setughāta—bridge-breaking

senāsana—lodgings; s-gāha—appropriation of; s-paññapaka—assigner of

hanati—to kill

hetu—cause